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Translation Today (TT) is a double-blind peer-reviewed, indexed and refereed journal of the National Translation Mission (NTM). This has been listed in the UGC approved list of journals. It follows the standard publishing norms and therefore, invites original and unpublished submissions in the following categories:

- Research article
- Book Review
- Academic interview
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Editorial

The discipline of Translation Studies is undergoing easily noticeable and undeniable epistemic changes concerning the method and scope of translation, as well as its formal study known as Translation Studies. The forward strides made by Translation Studies are discernable in its adjacent disciplines too. The recent scholarly writings published in the domain of Translation Studies point to a new trajectory that is under construction. Though an established discipline, Translation Studies still invites interrogation, criticism, and critical engagement for the pursuit it has taken and for the causes and factors it stands for. This issue of Translation Today puts forth five research articles, five book reviews and two annotated bibliographies intending to revisit the established norms and transcend the academic pursuits of translation from literature to science and from man to machine. Here is a bird's eye view of the issue.

The first article of this issue titled *A Corpus-based Study of Gaoxin Huang's Poetry Translation Style* contributed by Chongyue Li presents an analysis of Huang's poetry translation style with a corpus-based quantitative and qualitative study at the phonological, lexical and syntactic levels. The second article titled *Suffixation Rules of Manipuri Verbs in English to Manipuri Machine Translation* is authored by Mayanglam Premi Devi, Irengbam Tilokchan Singh, and Haobam Mamata Devi. They study the process of English to Manipuri Machine Translation, various Manipuri affixation rules and their implementation vis a vis English tenses. The third article titled *Ideology in Syllabus: The Revised B.A. English Translation Programme at Iranian Universities* submitted by Abbas Emam analyzes the curriculum of the revised B.A. English Translation Programme at Iranian Universities. It attempts to find out how ideologically-

motivated political factors influence translation pedagogy. The fourth paper titled *Science Texts Translated from English into Gujarati in the 19th Century: A Translation History* received from Sunil Sagar renders a historical account of science translation into Gujarati. The fifth article titled *Socrates and Satyagraha in South Africa: A Critical Study of M. K. Gandhi's Translation of Plato's Apology* is by Nidhi J. Makwana. This paper critically analyzes Gandhi's Gujarati translation of Plato's Apology with specific reference to Genette Gérard's paratextuality and André Lefevere's theory of refraction.

The book review section of this issue contains five entries. The first one by Abhijit K. R. Darbey reviews the book *Translation Under Communism* edited by Christopher Rundle, Anne Lange & Daniele Monticelli. In the second, Chandrani Chatterjee offers a review of the book titled *Gayatri Chakravorty Spivak Living Translation* edited by Emily Apter, Abhishek Ganguly, Mauro Pala & Surya Parekh. The third book review submitted by Veerdeep Kaur Sandhu concentrates on *New Perspectives on Gender and Translation: New Voices for Transnational Dialogues*, edited by E. Federici & Jose Santaemilia. The fourth book review carried out by Komal Nanasaheb Mhaske is on Ipek Demir's *Diaspora as Translation and Decolonisation*. The fifth and final book review is on *Time, Space, Matter in Translation* edited by Pamela Beattie, Simona Bertacco, & Tatjana Soldat-Jaffe and it is contributed by Shanthalembi Lisham.

The book review section is followed by two annotated bibliographies that cover the most relevant books of Translation Studies published in the year 2020 and 2021. The first bibliography is annotated by Kabita Singha, and it presents the books on Translation Studies and related areas published in 2020. The second bibliography is annotated by

Kulveer Kaur, and it focuses on the books of Translation Studies and other cooperating disciplines published in 2021.

The journal has been able to collate the above through the voluntary services of a pool of anonymous reviewers and members of the editorial board. Their services are acknowledged with gratitude. The journal has been receiving suggestions for expanding its outreach and decreasing the time course of reviewing and editing tasks. Translation Today welcomes such ideas and pieces of advice and considers them for implementation in the upcoming issues.

With cutting-edge research, various modes of scholarly deliberation and dissemination of theory and practice of translation, the journal Translation Today is presenting the panorama of Translation Studies, its currents and cross-currents. The editorial team has been striving to make Translation Today a standard platform which will stand out from an array of journals in the same field and reach out to every institution/scholar/student. Journal publishing is a collaborative activity, and a scholarly outcome of this kind will not be possible without support from academia. We would like to thank the pool of reviewers who generously reviewed the submissions and provided critical observations and implementable ideas to the authors for the improvement of their works. We encourage our readers to be a part of this journal by submitting research papers. Hope you all find this issue interesting and informative.

Enjoy reading!

Tariq Khan

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A Corpus-based Study of Gaoxin Huang's Poetry Translation Style

CHONGYUE LI

Abstract

Though he himself is not a poet, Gaoxin Huang (1936-) has published a dozen of translated poetry collections. Huang has further developed the poetry translation strategy of "yidun daibu" (substituting pause for foot) on the basis of his predecessors and proposed quantitative standards of poetic meter and the "Emulation Method". This study attempts to examine Huang's poetry translation style with a corpus-based quantitative and qualitative study. For the study two corpora are constructed: a bilingual parallel corpus of 100 English poems with their Chinese translations and a monolingual comparable corpus of Chinese translations of 100 English poems and 280 original Chinese poems. Data on lexicon, syntax and phonology are collected from the two corpora to address the stylistic characteristics of Huang's poetry translation at the lexical, syntactic and phonological levels. Huang's translation employs a richer vocabulary than the original English poems, and the choice of words is more akin to the original Chinese poems. Huang does not replicate the original poem, but preserves the original poem's harmony of structure, rhythm, and word count by substituting the Chinese pause for the English foot and making full use of the Chinese conjunctions.

Keywords: Gaoxin Huang, Poetry Translation, Translator's Style, Corpus.

Introduction

Since China's reform and opening up in 1980s, free verse has been increasingly popular, while metrical poetry has faded into obscurity. Gaoxin Huang (1936—), a prolific poetry translator and translation theorist in China, however, advocated that it is critical to translate foreign metrical poetry into Chinese in a metrical form in order to keep the flavor of the original

poems (G. X. Huang 1999b). Though he has not published his own poems, Huang has translated and published a dozen of collected poems, including *Rubáiyát of Omar Khayyám* (E. Fitzgerald 1982), *Selected Lyrical Poems of Wordsworth* (Wordsworth 2000), and *Selected Poems of Tennyson* (Tennyson 1993). Huang sought to maintain the meter of the original poems, proposed the quantitative norms for poetic meter, advanced the "Emulation Method" theory, and expanded on his predecessors' principle of "*yidun daibu*" (substituting pause for foot) (G. X. Huang 1999a: 365-375). The uniqueness of Huang's style has distinguished his translated poems from others and sparked debates about his translation style. Those involved in the debate over Huang's poetry translation are divided into two camps: one (e.g. X. M. Liu 2007; L. Y. Zhang 2011; M. Yang & J. M. Cha 2016) believes that Huang's translations deliberately conform to his translation theory, misinterpreting the poems and abandoning the formal features of the original poems; the other (e.g. J. X. Zhu 2012; Y. Wang 2016) thinks that Huang's translations express not only the meaning but also the formal beauty of the original poems. For a better understanding of Huang's translation style, a compound corpus is constructed to compare his poem translations with their English originals and a collection of contemporary Chinese lyrical poems. The paper conducts a corpus-based study of Huang's poetry translation to find out Huang's poetry translation style at the lexical level, the syntactic level and the phonological level. This study aims to disprove, to some degree, the widely accepted assumption that only poets can translate poems.

Literature Review

Gaoxin Huang's achievements in poetry translation practice and theory are noticeable. He has challenged the notion that poetry is untranslatable and established the "Emulation

Method" and the quantitative criterion for the Chinese translation of English metrical poetry (G. X. Huang 1999a). G. X. Huang (1999: 1) suggested that "poetry may not be untranslatable". The issue of whether or not poetry is translatable has always been a matter of debate. The assumption that poetry is untranslatable is held by not a few poets, both Chinese and foreign. Shelley, for example, argued that "to translate a poet's composition from one language into another is as unwise as to throw a violet into a crucible and attempt to discover thereby the principles of its colour and fragrance" (as cited in Lefevere 2010: 58). Robert Frost was more direct, allegedly arguing that "poetry is what gets lost in translation" (A. Jones 1996: 408). G. X. Huang (2013) argued that the answer to whether poetry is translatable depends on what is to be translated and how it is translated.

Following Dayu Sun (1905-1997) and Zhilin Bian (1910-2000), Huang improved the principle of "*yidun daibu*" (substituting pause for foot) for the Chinese translation of foreign poetry. Combining the strengths of his two predecessors, he developed a method that is more faithful to the metrical form of the original poems, i.e. to equalize the number of pauses in each line of the Chinese translation with that of feet in each original line while making the number of Chinese characters in the translated lines corresponding to or equal to the number of syllables in the original English poems, and argued for its rationality, feasibility and necessity (G. X. Huang, 1999a: 365-375). This_method simultaneously paid attention to the number of pauses, the number of characters, and the rhythm patterns, also known as the "Emulation Method" (G. X. Huang 1999a: 365-377). X. M. Liu (2007) questioned this method, arguing that the number of pauses does not fully reflect the metre of the original poem, that the number of Chinese characters has little impact on the reproduction of the original rhythm, and that a fixed number of

words in a line do not contribute to the development of poetry translation. J. X. Zhu (2012) acclaimed the "Emulation Method" while M. Yang & J. M. Zha (2016) regarded the method as a seemingly scientific, seemingly faithful and seemingly reciprocal one.

The central thread running through Huang's translation practice and theory is his adherence to the principle of reciprocity and equivalence in poetry translation, i.e. Chinese translation of Western metrical poetry in metrical form (T. Liu 2011). Huang (1999b) proposed a quantitative criterion for poetry translation, by which poem translation can be divided into three levels of original-translation consistency according to the word count, syllables, and rhythms: totally consistent, partially consistent and utterly inconsistent. B. T. Wang (2005) found that some of Huang's translations seem to fall short of the quantitative standard. The quantitative standard set by Huang is, perhaps, an objective measure that can help translators to achieve the "highest standard of poetry translation", that is, simultaneously paying attention to the number of pauses, the number of characters, and the rhyming patterns in the Chinese translation (G. X. Huang 1999b), but it is not easy to realize.

On the one hand, corpus-based research on poetry translator's style is still scarce either in China or the other countries, and a mature corpus-based research model of poetry translator's style has not yet been created. On the other hand, although Huang's translation has been the subject of scholarly research, few corpus-based studies have been devoted to Huang's translation style. This study aims to introduce a corpus-based quantitative and qualitative approach to Gaoxin Huang's poetry translation to increase the scope and depth of poetry translation style research.

Translator's Style and Research Methodology

Whether translators could have a style of their own was controversial. Based on subjective perceptions and intuitive judgments, studies on translators' styles in the past examined how they should remain faithful to the original text and reproduce the author's style to the fullest extent possible. T. Savory (1957) argued that translations should transfer the style of the source work and that the translator's mission is to convey both the content and style of the original text and refrain from injecting his own style into the translation. Scholars have acquired a new understanding of the translator's style, that is, the translator's style is no longer unconditionally subordinate to the original author's style but becomes separate and independent (e.g., Baker 2000; C. Bosseaux 2001). Hermans (1996: 27) presented the concept of "translator's voice" for the first time in Translation Studies, arguing that in addition to the author's voice, there is a translator's voice in the translated narrative text. Baker (2000: 245) introduced the concept of the translator's style and suggested a "translator's fingerprint", that is, a translator's style is like a translator's fingerprint, with unique characteristics. As G. Saldanha (2011) claimed, the translator's style is the way the translator interprets texts, which is characterized by three main features: (1) embodied in different translations by the same translator; (2) different from that of other translators; and (3) driven by certain motives and serving a specific purpose. The translator's style has placed the translator at the centre of the translated work. In recent years, more and more studies have been carried out on the style of translators. Baker (2004: 169-181) proposed an analogy-based study of the translator's style, which focuses on the overall differences in the translation style exhibited by different translators across all their translations, such as differences in lexical diversity, sentence complexity, narrative style, and so on, without considering the influence of the

source text. Most current studies on the translator's style are based on Baker's research model. This paper applies the speakability of drama translation (S. Aaltonen 2000) to poetry as part of our examination of the style of poetry translator.

The texts in this study are collected from *100 American Lyric Poems (English-Chinese)* (G. X. Huang 1994) and *Selected Lyric Poems of 100 Chinese Poets* (Z. M. Wang 1991). The former features a total of 100 great lyric poems by 82 American poets, and the latter is a collection of 280 lyric poems written by 102 excellent Chinese poets and published between 1949 and 1990. These poems are optimistic and elegant in ideas and style. The two collections were published roughly at the same time, so it is feasible to build a parallel corpus of English poems and Gaoxin Huang's translation and a comparable corpus of Huang's translation and original Chinese poems. The PDF version of the selected texts was first converted into a Word version, then into TXT texts and manually proofread, encoded in UTF-8. The text was initially created as a text file and then annotated for word separation, using Claws 4 (http://ucrel-api.lancaster.ac.uk/claws/free.html) for English and CorpusWordParser (www.cncorpus.org) for Chinese. To ensure the accuracy of the data, manual checking was conducted after the automatic processing. WordSmith 8.0, AntConc 3.5.7, ParaConc, and Praat were used to load the corpus into the processing software. The data was then processed to find the occurrences of the different parameters. Qualitative, quantitative and comparative analyses are used to ensure that the study is more scientific and objective in nature.

Results and Analysis

A poet's style is displayed by the poet's deviation from 'expected norms' of linguistic expression. Deviation in poetry may include lexical deviation, collocation deviation and syntactic deviation (Leech 2008: 59), from the perspective of

which a poetry translator's style can be studied. The concept of speakability was introduced at the phonological level in drama translation to enrich the study of the translator's style (S. Bassnett 1985). For the convenience of writing, the corpus of original English poems is referred to as CSP (Corpus of Source Poems); the corpus of Chinese translated poems is referred to as CTP (Corpus of Target Poems); and the corpus of original Chinese poems is referred to as CCP (Corpus of Chinese Poems).

Lexical Level

The translator's style at the lexical level is studied by the standardized type/token ratios (STTR), word length, lexical density, and high frequency words. The value of STTR in CTP was compared to those in CSP and CCP in order to determine the lexical variety of different corpora. Detailed data are shown in the following table.

CORPUS	**CSP**	**CTP**	**CCP**
Token	14,133	14,882	24,233
Type	3,353	4,156	6,896
STTR	47.51	55.67	58.09

Table 1. STTR of CSP, CTP and CCP

STTR values for CSP, CTP, and CCP are 47.51, 55.67 and 58.09 respectively. CCP has the highest degree of lexical variation in terms of data alone. CTP's STTR is 8.16 points higher than that of CSP, indicating that the diction is more extensive and the translation is more accessible than the source poems. The STTR of CTP is comparable to that of CCP, with just 2.42 in the D-value, indicating that the lexical richness and reading difficulty of the translated lyrics are comparable to those of the original Chinese poems. From the data, it can be concluded that Gaoxin Huang's translation style is quite similar to that of the original Chinese poems in lexical

richness.

The word length, related to the number of letters in English words and the number of characters in Chinese words, is crucial for demonstrating the translator's style. As a character equals a syllable in Chinese, the length of a Chinese word can be expressed in terms of the number of syllables. The word length of a translation reflects the translator's habits of and preferences for diction. WordSmith 8.0 was used to obtain the word length and average word length of CTP and CCP.

	CTP		**CCP**	
Word Length	Freq.	%	Freq.	%
1-character word	8374	56.269%	13477	55.614%
2-character word	6182	41.540%	10148	41.877%
3-character word	251	1.687%	420	1.733%
4-character word	73	0.491%	185	0.763%
5-character word	2	0.013%	3	0.012%
Mean word length	1.46		1.48	

Table 2. Mean word length and number of x-character word

As shown in Table 2, the average word lengths for CTP and CCP are similar. In both corpora, the 1-character word occurs most frequently in both Chinese corpora, followed by the 2-character word, followed by the 3-, 4-, and 5-character words in that sequence, which corresponds to the transcription of location and personal names in the original language. The frequency and proportion of x-character words in both corpora are consistent—the proportion decreases as the number of x-character words increases. This is because Chinese is a Sino-Tibetan language written in a syllabic script with ideographic tendencies, and the majority of its morphemes is monosyllabic and can be combined freely to form words. Because a single

Chinese character can cover many meanings, the percentage of the one-character words and two-character words are close in both corpora, which indicates that the semantic complexity of the Chinese words does not increase with the number of characters in the words. The complexity of words and the word choice pattern in Huang Gaoxin's poem translations are closer to those of the original Chinese poets of the same period, which reflects the fact that despite Huang Gaoxin's preference for conveying the structure of the English poems, his style of diction in poetry translation is the same as that of Chinese poets.

The higher the lexical density, the greater the number of content words in the text, and the more information the sentence contains. Content word in English refers to a word, typically a noun, verb, adjective, or adverb (Ginzburg 1966: 7), which contains semantic meanings without regard to its role in the sentence. It is distinct from function words like pronouns, prepositions, conjunctions, articles, and auxiliary verbs, among others. However, the distinction between content and function words remains debatable in the classification of Chinese words. TTR value may also be interpreted as lexical density (M. C. Liang, W. Z. Li, & J. J. Xu 2010). Biber and others (1999: 15) argued that content words include nouns, content verbs, adjectives and adverbs. In the classification of Chinese content words, some Chinese scholars adopted the view of S. X. Lv and D. X. Zhu (2013: 185), who classified nouns, verbs and adjectives as content words and adverbs, pronouns, prepositions, conjunctions, auxiliaries and exclamations as function words; Other scholars have followed the English standard, classifying nouns, verbs, adjectives, and adverbs as the content words (B. R. Huang & X. D. Liao 1991; W. D. Chen 1997; Y S Hu 2019). Therefore, to obtain more precise statistics, we calculated the lexical density by these two classification criteria respectively. Using CLAWS C7 Tagset

and Corpus-Word-Parser, we annotated the English poems, Gaoxin Huang's Chinese translations, and the Chinese original poems, and obtained the following results.

CORPUS	**CSP**	**CTP**	**CCP**
Nouns	3424	3812	7234
Verbs	2600	3642	5584
Adjectives	1078	1211	1941
Adverbs	748	1011	1407
Lexical Density (excludes adverbs)	50.25%	58.22%	60.90%
Lexical Density (includes adverbs)	55.54%	65.02%	66.71%

Table 3. Lexical density of three corpora

Table 3 reveals that despite the differences in the values obtained by the different criteria, their results are similar. The lexical density of the original English poems is the lowest. In contrast, the lexical density of Huang Gaoxin's translation is higher than that of the original English lyrics and is very close to that of the original Chinese poems, indicating that Huang Gaoxin tended to use more content words to reproduce the source texts so that more information was conveyed in a limited number of characters. It is worth noting that the ratio of nouns to verbs in the original English poems is 1.32: 1, while the ratio of nouns to verbs in Huang Gaoxin's translation is 1.05: 1. It is evident that Huang increased the use of verbs in his poem translations, which also shows that he has consciously adapted his translation strategy to the target language, as Chinese is a verb-first language, while English is a noun-first language (D. Q. Liu 2010: 3). Apart from nouns and verbs, there is no significant difference in the proportion of adjectives and adverbs. Therefore, we can assume that lexical density is directly related to the proportion of nouns and verbs (mainly nouns).

It may be a misconception to assume that the higher the lexical density, the higher the quality of the translation. Gaoxin Huang insisted on the translation's "similarity" to the source poem in terms of structure and a similar musical effect in terms of rhythm. As a result, Huang's translation has a somewhat higher lexical density than the original English poetry. The similarity in lexical density between Huang's translated poems and the original Chinese poems suggests that the two corpora are similar in complexity and difficulty, showing that Huang's translated poems and the original Chinese poems share common qualities.

WordSmith 8.0 is used to tabulate the frequency of the words in the corpora. After due consideration, the top 200 high-frequency words from each of the three corpora are selected for analysis. There are 108 content words among the top 200 high-frequency words in CSP, while there are 98 content words among the top 200 high-frequency words in CTP. Only 81 of the 108 content words in the CSP have a corresponding content word in the CTP, indicating a 75% overlap of content words. To ascertain the features of Huang's choice of words, we searched the parallel corpus for certain Chinese content words and discovered some new items. We discovered that one content word in Chinese often corresponded to several English content words. For instance, the word 哭 in the Chinese translation corresponds to *cry* and *weep* in the English original. The word 风 corresponds to the words *blast, breeze, wind, etc.* in the English original. Huang simplified the words in English poems according to the context and other factors when translating them into Chinese.

Syntactic Level

Analyzing the syntactic characteristics of the original English poetry, Huang's translations and the original Chinese poems enable a more comprehensive generalisation of Huang's

translation style. This section explores the syntactic features in terms of average sentence length and sentence cohesion.

The average sentence length is used to analyze such genres as fiction, drama and prose. The average sentence length reflects the poems' beauty of form and is a critical indicator of a poetry translator's style. A single sentence in a poem can consist of one line or several lines. Due to the unique nature of poetry, it is more appropriate to investigate the length of the line, and hence the average sentence length is actually the average line length. Table 4 shows the average line lengths of CSP, CTP and CCP.

CORPUS	**WORDS**	**LINE**	**MSL**
CSP	14133	2164	6.53
CTP	24381	2164	11.27
CCP	40260	4359	9.24

Table 4. MSL (mean sentence length) of CSP, CTP and CCP

According to Table 4, the number of lines of the original English poems and Huang Gaoxin's translated poems is identical, while the average number of words (characters) per line in the CSP is 6.53 and in the CTP is 11.27. This is due to Huang's ideas about translation, as he further developed the "substituting pause for foot" on the basis of his predecessors Zhilin Bian (1984) and Dayu Sun (1956), which simultaneously pays attention to the number of pauses, characters, and the rhythm patterns, as is demonstrated in the following example.

English original：

Thou ill-formed offspring of my feeble brain,
Who after birth didst by my side remain,
Till snatched from thence by friends, less wise than true,
Who thee abroad exposed to public view, ...

Chinese translation：

我无力的头脑产下幼稚的你；
出生后你本来同我待在一起，
直到被忠实的糊涂朋友拿掉，
把褴褛的你带了出去给人瞧，……

Each line in the original poem consists of 10 syllables. Huang translated 1 line into 5 pauses with 12 Chinese characters, retaining the original's AABB rhyme scheme. While the number of Chinese characters is slightly greater than the number of syllables in the original, it is not inconsistent because it is proportional to the number of syllables in the original. Although the mean line length does not correspond to that of the original English poem, the pauses, the number of characters, and the rhythm patterns are taken into account. Here we will not analyse the Chinese poems, as most of them are free verse, which is not comparable to Huang's translations.

The Concordance function of WordSmith 8.0 was used to retrieve the distribution of conjunctions in CSP, CTP and CCP, as shown in Table 5.

TYPES	**CSP**	**CTP**	**CCP**
Coordinating conjunction	613	141	162
Temporal conjunction	144	1	0
Adversative conjunction	84	86	51
Subordinating conjunction	145	134	145
Total number	986	362	358

Table 5. Different types of conjunctions in CSP, CTP &CCP

Table 5 reveals that the number of conjunctions in Huang's translation is about one-third of that in the original English poems, with the most significant difference in the number of coordinating conjunctions and temporal conjunctions and the

number of adversative conjunctions and subordinating conjunctions is closer. We searched for coordinating conjunctions and temporal conjunctions through CUC_ParaConc and found that many coordinating conjunctions in the original English poems were invisible in Huang's translation. Huang's translation retains some of the coordinating conjunctions in the English poems, while the rest of them are invisible through some special treatment. Huang replaced the coordinating conjunctions in the original poems with punctuation and Chinese idioms or just ignored them. The translator manipulated the structure of the translated lyrics by maximizing the use of the Chinese coordinating conjunctions 和, 或 and并且 to reproduce the formal and rhythmic beauty of the original poems as far as possible on the one hand and to make the Chinese expressions more fluent on the other. Huang dealt with the temporal conjunctions in the original poems in a similar way, reflecting the implied logic that Chinese is a language loose in form but concentrated in spirit (Y. R. Xiao1961). The logical relationship between sentences does not depend on the formal means of the language but focuses on the coherence of the meaning. Chinese is paratactic while English is hypotactic S. L. Lian 2013: 73). In contrast, the logical relationship between English sentences relies on linguistic devices (both grammatical and lexical) and formal consistency.

The conjunctions in the original Chinese poems (CCP) were also analyzed to see if the use of conjunctions is similar to that in Huang's translation, namely, whether the number of coordinating conjunctions accounts for a small proportion of the total number of conjunctions or not. It can be seen from Table 5 that the number of temporal conjunctions is 0, which implies that when translating the poems, Huang did not exactly copy the original poems at the syntactic level but made use of the characteristics of conjunctions in Chinese to better preserve

the form of the original English poems.

Phonological Level

According to E. Espasa (2013: 320), speakability refers to "the peculiar orality of the text, the need to produce a text that favours immediate comprehension and which, on the whole, is easy to pronounce". At the phonological level, the speakability of Huang's translation is studied. G. X. Huang (2013: 83) proposed that it is possible to transfer properly the content, metrical pattern, and poetic quality of the original, and the translator should pursue the "original flavour of the original poem". Compared with other literary genres, the language of poetry is characterized by its brevity, imagery, tonal harmony and rhythm. The speakability and aural beauty of translated poetry is an essential dimension of a poetry translator's style. The Chinese and English texts were converted into speeches with iFlytek intelligent dubbing, and a macroscopic analysis of the speakability features concerning duration, pitch and intensity was conducted with Praat 6.0.

The term *duration*, here the time to recite a poem, is mainly determined by the number of characters in Chinese or syllables in English poems; the more characters or syllables in a poem, the longer the duration. To facilitate the tabulation of duration, the poems in CSP and poems in CTP are divided into ten parts of 12 verses respectively. A comparison of sound duration of both Chinese and English lyrics was conducted to explore Huang's translated poems.

Part No.	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
CSP	741.8	917.1	496.8	544.1	476.6	471.3	333.6	499.0	501.7	540.1
CTP	755.1	924.9	504.4	568.5	496.4	515.8	353.6	529.3	524.4	569.3
D-value	13.3	7.8	7.6	24.4	19.8	44.5	20	30.3	22.7	29

Table 6. Duration of CSP & CTP

From Table 6, we can see that the duration of each part in the CSP and CTP are relatively similar, which indicates that Huang paid great attention to the speakability of the poems and tried to agree with the original lyrics in terms of sound duration. Lyric poetry not only expresses emotion but also reveals the beauty of the language. To preserve the lyric beauty, the Chinese translator tends to increase the number of characters (syllables) in the translated poem and thus increase its duration. To harmonise the differences in the way of conveying thoughts and emotions between Chinese and English, Huang re-arranged the order of words of the translated poems which may increase the syllables in a certain ratio.

When reciting a poem, the reciter expresses his or her emotion through pitch within a specific range. The tone range (max.pitch-min.pitch) is used to demonstrate a voice's tonal diversity, with the high pitch range frequently signifying a high level of emotion.

Part No.	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
CSP	433.9	410.8	428.7	430.9	421.5	524.3	418.8	429.9	447.7	431.9
CTP	384	409.1	364.2	314.8	293.6	410.5	310	292.7	322.3	288.5
CCP	320	400.3	391.6	393.9	409.6	309.2	395.8	327.5	340.7	321.4

Table 7. Tone range of CSP, CTP& CCP

At the pitch level, the main focus is on pitch variation. Table 7 shows that the English poems have the most significant pitch variation, higher than that of Huang's translation. Compared with CCP, the tone range of CSP is also generally higher. It can be concluded that the pitch level is language-related.

Intensity is the amount of sound perceived by the ear and

measured in decibels (dB) (Crystal 2008: 248). The intensity of pronunciation is proportional to its amplitude. The intensity of the words may affect the reader's expression of the emotions when reading. The difference between the minimum and maximum intensity of the English poems, Huang's translations and the Chinese poems are shown in the table below.

Part No.	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
CSP	39.3	39.5	38.8	39	39.3	39	38.9	38.7	39	38.9
CTP	39.9	40.1	39.8	39.6	39.9	39.9	40	39.7	39.7	39.6
CCP	39.44	40.1	40	39.5	39.7	39.8	39.8	39.7	40.1	40

Table 8. Difference between minimum and maximum intensity of CSP, CTP& CCP

Table 8 reveals that the values of both CTP and CCP are very close to each other. In other words, the intensity of words in Huang's translation is considerably comparable to that of the Chinese poems. Nevertheless, the intensity of Huang's Chinese translations is generally higher than that of the original English poems, which implies that the translator's diction is more potent than that of the original English poems, so that the readers will recite the poems with more effort and higher volume. In order to make the conclusion more rigorous, the sound intensity of Huang's Chinese translations is compared with that of the Chinese poems. Both in pitch and intensity, there is an inherent difference in the languages. Despite the translator's great efforts to transfer the emotion of the original poems, he is still unable to do it without any loss.

Conclusion

Generally speaking, Gaoxin Huang's style of Chinese translation is similar to that of the original Chinese poems. In the complexity and selection of words, Huang's style is comparable to that of the Chinese poets. Huang simplified the words in English poems according to the context and other factors when translating them into Chinese. Although he advocated preserving the English poems' taste in his Chinese translation, Huang did not literally translate the words in the original English poems. His style in terms of diction is closer to that of the original Chinese poems. At the syntactic level, Huang's style is reflected in his translation theories "substituting pause for foot" and "emulation method". He paid simultaneous attention to the number of pauses, characters, and rhythm patterns in his Chinese translations. Although the number of Chinese characters in each line is a little higher than that of the original, it forms a fixed proportion to the number of words in the original. Huang did not exactly copy the original poems at the syntactic level but used the features of the pause, characters, rhythms and conjunctions in Chinese better to preserve the form of the original English poems. He re-arranged the order of words in the translated poems to better convey the thoughts of the original and increase the speakability of his translation. In general, apart from expressing the meaning of the original English poems, Huang reproduced the poems' original forms and patterns, i.e. the structure, rhythm and word count. Huang's translation of poems, which is both rational and artistic, may be an inspiration for later poetry translators.

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Suffixation Rules of Manipuri Verbs in English to Manipuri Machine Translation

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Abstract

The suffixation of verbs plays an important role in the formation of a meaningful sentence in Manipuri language. All the verbs in Manipuri are bound roots. So, there is always a suffix at the verb in Manipuri sentences. In English language, the tense of a sentence is determined from the verb but in Manipuri language, the tense of a sentence is determined from the suffix(es) associated with the verb. English to Manipuri Machine Translation (EMMT) is a rule-based automatic translation system. In EMMT, the suffixation rules of Manipuri verbs are essential for the derivation of an appropriate suffix(es) of the translated verb in Manipuri from the input English sentence. In this MT, suffixation rules are proposed to use in the post-processing module as a new approach. This paper presents the process of EMMT, different suffixation rules of Manipuri verbs and implementation in EMMT according to the types of tense in English.

Keywords: Verb Suffixation, Machine Translation, Rule-based, Manipuri, Post-processing, Suffixation.

1. Introduction

In computational linguistics, machine translation is the process of translating one language to another language using the computer without human involvement. EMMT system is developed based on the rule-based (RB) transfer approach. MT systems are developed using rule-based approach in the early days (Batra et al. 2010; Singh et al. 2010), but corpus-based methods such as Statistical Machine Translation (SMT) and Neural Machine Translation (NMT) approaches gradually replace this traditional approach. SMT and NMT methods require a sizeable parallel corpus of the pair language. The

applications of MT such as parts-of-speech (POS) tagger, parser, morphological analyser and generator of Manipuri language that can be integrated into the proposed MT system are unavailable. Development of such MT applications is under process by many researchers. Due to the non-availability of English and Manipuri (Meitei/Meetei Mayek) parallel corpus and lack of MT applications, the development of English to Manipuri MT system using a corpus-based approach becomes impossible.

In most of the rule-based machine translation (RBMT) systems, the morphological generator (MG) of the target language is used as a post-processing module (Desai et al. 2014; Antony P J 2013; Murthy. K 2002; Nair et al. 2019; Turhan 1997). But Manipuri MG which can be incorporated in the EMMT is not available till now. The development of Manipuri MG as a part of the EMMT system is also a tedious and challenging task. So, suffixation rules of Manipuri verbs are used in the post-processing of the EMMT.

Suffixation is the process of adding a suffix or suffixes to a root word. For example, ꯍꯔꯥꯎꯕ (*haraoba*-happy) + ꯔꯝꯏ (*ram i*)=ꯍꯔꯥꯎꯔꯝꯏ (*haraoram i*-was happy). Here, ꯍꯔꯥꯎ (*harao)* is the root word and ꯕ (*ba)* is the suffix of the verb ꯍꯔꯥꯎꯕ (*haraoba).* Since Manipuri verbs are bound root, a suffix is always associated with them. In the example, ꯔꯝꯏ (*ram i*) is a suffix that indicates that a Manipuri sentence is in the simple past tense. While writing the verb ꯍꯔꯥꯎꯕ (*haraoba*) and suffix ꯔꯝꯏ (*ram i*) together, the suffix ꯕ (*ba*) is removed from the verb ꯍꯔꯥꯎꯕ (haraoba) and added the suffix ꯔꯝꯏ (*ram i*) to get the word ꯍꯔꯥꯎꯔꯝꯏ (*haraoram i*-was happy).

This paper is organised as follows: Section 1 describes about MT and suffixation. It also describes the reasons for the non-feasibility of developing corpus-based English to Manipuri

automatic MT system. Section 2 presents the literature review of the works where the suffixation method and rules are employed. Section 3 presents the process of English to Manipuri MT system. Section 4 presents a sample dataset of the suffixation rules of Manipuri verbs regarding simple present tense and a detailed analysis of its application using 12 tense forms. Section 5 presents the implementation of the suffixation rules of Manipuri verbs in EMMT. Section 6 describes the result and discussion, and the conclusion is in section 7.

2. Literature Review

The suffixation method and its rules are used by many researchers in different works like word formation, classification of verbs, POS tagging etc. Some of the works done in relation to the suffixation method are given below. S Rajendran (2001) uses the suffixation method and its rules in the formation of Tamil words to build a vocabulary database. In his work, it is mentioned that suffixation has three kinds: 1. Suffix addition, 2. Phoneme changing and 3. Tense suffix selection. Thoudam Doren Singh and others (2008) use the suffixation method in the formation of possessive pronouns, verbal nouns, possessive adjectives and manner adverbs which are the basic requirements for the development of a Manipuri POS tagger. R. Ravindra Kumar and others (2011) have used the rules of suffixation in the verb classification of Malayalam language. The classification is done to create an English-Malayalam bilingual dictionary for developing a rule-based MT system. Neha Dixit and others (2014) developed an automatic tool for classification of verbs in Hindi based on the syntactic perspective. In their work, suffixation rules are used to get inflected forms of Hindi verbs. Bipul Roy and others (2017) narrate that suffixation is an important process in the Assamese words formation. It has large contribution in the richness of morphosyntax and morphosemantics of the

Assamese language. It is used in the new words formation of the language. In the proposed work, the suffixation rules for verbs are used to derive Manipuri verb suffix(es) based on the tense of English sentence. As far as the author's knowledge is concerned, related works on using verb suffixation rules in the post-processing of rule-based English to other Indian languages MT systems are not available. Indian languages like Kannada, Bangla, Telegu, etc. use morphological analyser and generator as the post-processing module in their translation from English language.

Again in this section, we present some of the earlier works in machine translation system. Himangshu Choudhary and others (2018) developed an MT system for English-Tamil called MIDAS translator. It was developed based on neural machine translation. The results showed that the MIDAS translator outperformed Google translate. Sandeep Saini and others (2018) developed a machine translation system for English-Hindi using NMT. The system showed promising results compared to Anusaaraka, AnglaMT and Anglabharati. Kamaljeet Kaur Batra and others (2010) developed a Punjabi to English Noun phrases MT system. They used the transfer approach of RBMT. The accuracy obtained was 85.33%. Thoudam Doren Singh and others (2010) developed Manipuri to English MT system. The system used a rule-based technique. The system achieved a BLEU score of 0.137 and a NIST score of 3.361. Kalyanee Kanchan Baruah and others (2014) developed an Assamese to English bilingual MT system. They followed a statistical phrase-based translation approach. The Assamese-English translation system achieved a BLEU score of 9.72, and the English-Assamese translation system achieved a BLEU score of 5.02. Shivakumar KM and others (2015) developed a Kannada to English MT system. The system was developed based on an SMT approach and achieved a BLEU score of 10.68.

3. English to Manipuri Machine Translation System

EMMT converts an input English sentence to its target Manipuri sentence using rule-based method. The modules involved in EMMT are analysis of the source sentence, re-ordering of input sentence structure to corresponding target sentence structure, retrieving of word's meaning from the English to Manipuri bilingual dictionary, transliteration of non-dictionary words and post-processing using suffixation of verbs and preposition rules. The process of developing EMMT is shown in figure 1.

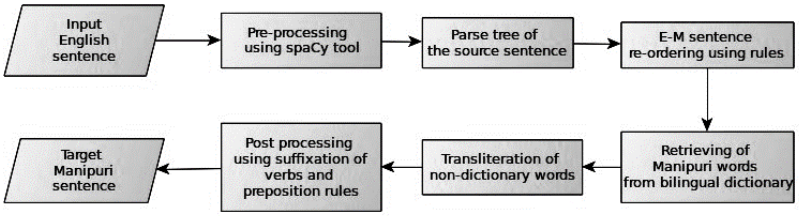


Figure 1: Process flow of English to Manipuri MT

Analysis of source sentence like Parts-of-speech tagging and parsing are performed using spaCy v3.2 tool. Re-ordering of English sentence structure to Manipuri sentence structure is done through phrases. Around 4000 English to Manipuri translated phrases are analysed and obtained 540 unique rules. English to Manipuri bilingual dictionary with 15000 words is designed for retrieving word's meaning. English to Manipuri transliteration system is designed using syllabification method. Around 2215 proper nouns are analysed and obtained 163 transliteration rules. After the process of retrieving word's meaning from the bilingual dictionary and transliteration of proper nouns, suffixation of Manipuri verbs and prepositions rules are applied to get the target sentence. Appendix A presents outputs of the EMMT.

4. Suffixation Rules of Manipuri Verbs

The suffixation rules of Manipuri verbs are constructed upon analysis of Manipuri verbs along with their formation in the English tenses. The verb suffixation rules are different based on (i) the different types of the tense and (ii) different patterns of characters exhibited in the last position and just before the last character of the lemma form of the Manipuri verb. The various nominal and verbal suffixes of the Manipuri language are described in Appendix B. Table 1 shows a dataset of the verb suffixation rules for simple present tense.

Character before the last character	Last character	Character to be removed	Character to be added for non-negative sentences	Character to be added for negative sentences	Examples	
					Lemma form of the verb	The verb after adding the suffix
ꯀꯣꯛ (kok lonsum)	ꯄ (pa)	ꯄ (pa)	ꯏ (i)	ꯇꯦ (te)	ꯊꯀꯄ(thakpa-drink)	ꯊꯀꯏ (thak i-drink), ꯊꯀꯇꯦ (thakte-do not drink)
ꯎ (un) / (aatap)/ ꯍ (otnap)/ ꯎ (unap) / (sounap)	ꯕ (ba)	ꯕ (ba)	ꯏ (i)	ꯗꯦ (de)	ꯀꯥꯎꯕ(kaoba-forget)	ꯀꯥꯎꯏ(kao i-forget), ꯀꯥꯎꯗꯦ(kaode-do not forget)
ꯝ (mit lonsum)	ꯕ (ba)	ꯕ (ba)	ꯏ (i)	ꯗꯦ (de)	ꯃꯤꯅꯝꯕ(minamba-lie)	ꯃꯤꯅꯝꯏ(minam i-lie), ꯃꯤꯅꯝꯗꯦ(minamde-do not lie)

ꯄ (pa lonsum)	ꯄ (pa)	ꯄ (pa)	ꯄꯤ (pi)	ꯇꯦ (te)	ꯀꯄꯄ(kappa-cry)	ꯀꯄꯄꯤ(kappi-cry), ꯀꯄꯇꯦ(kapte-do not cry)
ꯅ (naa lonsum)	ꯕ (ba)	ꯅꯕ/ꯕ	ꯊꯂꯤ (li)	ꯗꯦ (de)	ꯌꯣꯅꯕ(yonba-sell)	ꯌꯣꯊꯂꯤ(yolli-sell), ꯌꯣꯅꯗꯦ(yonde-do not sell)
ꯡ (ngou lonsum)/ꯣ (nung)	ꯕ (ba)	ꯕ (ba)	ꯉꯤ (ngi)	ꯗꯦ (de)	ꯌꯦꯡꯕ(yengba-see)	ꯌꯦꯡꯉꯤ(yengngi-see), ꯌꯦꯡꯗꯦ(yengde-do not see)
ꯇ (til lonsum)	ꯄ (pa)	ꯄ (pa)	ꯂꯤ (li)	ꯇꯦ (te)	ꯆꯇꯄ(chatpa-go)	ꯆꯇꯂꯤ(chatli-go), ꯆꯇꯇꯦ(chatte-do not go)

Table 1: A Dataset of Suffixation Rules for Simple Present Tense

The first column of table 1 contains the characters just before the last characters of the Manipuri verb, the second column contains the last character of the verb, the third column is the character to be removed from the verb, the fourth column contains the suffix(es) to be added for non-negative sentences, and the fifth column contains the suffix(es) to be added to the verb for negative sentences. The sixth column is the examples containing the lemma form of the verb and the target verb after adding suffix for non-negative and negative sentences.

Let us take an example with the verb *drink*.

English: He drinks water. (Simple present tense)

Manipuri: ꯃꯍꯥꯛ (*mahaak*-he) ꯏꯁꯤꯡ (*ishing*-water) ꯊꯛꯏ (*thak i*-drinks) ꯷ (.)

In this example, ‘drinks’ is the main verb of the sentence. The

lemma form of the verb '*drinks'* is '*drink'*. We get the meaning of drink as ꯊꯛꯄ (*thakpa*) from the bilingual dictionary. The above suffixation rules for simple present tense are applied to the Manipuri verb ꯊꯛꯄ (*thakpa*). Here, the last but one character is ꯛ (*kok lonsum*) and the last character is ꯄ(*pa*). The first rule of the above table is matched and the last character ꯄ(*pa*) is deleted and the suffix ꯏ (*i*) for the non-negative sentence is added to get the target word ꯊꯛꯏ (*thak i*). If the sentence is negative, then the suffix ꯇꯦ (*te*) should be added to get ꯊꯛꯇꯦ (*thakte*-do not drink). Table 2 shows comparative analysis of the suffixation rules of Manipuri verb 'drink' with English tenses. 12 suffixation rules are generated by analysing the suffixes of the verb '*drink*'.

Tense	Lemma form of the verb "drink"	Character before the last character	Last character	Character to be removed	Character to be added for non-negative sentences	Character to be added for negative sentences	Resulting verb after suffixation
Simple Present Tense	ꯊꯛꯄ (*thak pa*-drink)	ꯛ (*kok lonsum)*	ꯄ (pa)	ꯄ (pa)	ꯏ (i)	ꯇꯦ (te)	ꯊꯛꯏ (thak i-drink), ꯊꯛꯇꯦ (thakte-do not drink)
Present Continuous Tense	ꯊꯛꯄ (*thak pa*-drink)	ꯛ (*kok lonsum)*	ꯄ (pa)	ꯄ (pa)	ꯂꯤ (li)	ꯇꯔꯦ (tre)	ꯊꯛꯂꯤ(thakli-is drinking), ꯊꯛꯇꯔꯦ(thaktre-is not drinking)
Present	ꯊꯛ	ꯛ	ꯄ	ꯄ	ꯂꯦ	ꯇꯔꯤ	ꯊꯛꯂꯦ(thakle-has

Perfect Tense	ꯇꯥꯕ (*thak pa-* drink)	(*kok lons um)*	(pa)	(pa)	(le)	(tri)	drunk), ꯇꯥꯕꯔꯤ(thaktri-has not drunk)
Present Perfect Continuous Tense	ꯇꯥꯕ ꯇꯥꯕ (*thak pa-* drink)	ꯀꯣꯀ (*kok lons um)*	ꯇꯥꯕ (pa)	ꯇꯥꯕ (pa)	ꯇꯥꯕꯇꯤ (lakli)/ ꯇꯨꯅꯥ ꯇꯤꯔꯤ (tuna leiri)	ꯇꯥꯕ ꯔꯤ (laktri) / ꯇꯨꯅꯥ ꯇꯤꯔꯤꯔꯤ (tuna leitri)	ꯇꯥꯕꯇꯥꯕꯇꯤ(thaklakli-has been drinking), ꯇꯥꯕꯇꯥꯕꯔꯤ(thaklaktri-has not been drinking)
Simple Past Tense	ꯇꯥꯕ ꯇꯥꯕ (*thak pa-* drink)	ꯀꯣꯀ (*kok lons um)*	ꯇꯥꯕ (pa)	ꯇꯥꯕ (pa)	ꯔꯤ (khi)/ ꯇꯩꯗꯣ (lam i)	ꯔꯤ꯭(te) / ꯇꯩꯗꯤ꯭ (lamde)	ꯇꯥꯕꯔꯤ(thakkhi-drank), ꯇꯥꯕꯔꯤ꯭(thakte-did not drink)
Past Continuous Tense	ꯇꯥꯕ ꯇꯥꯕ (*thak pa-* drink)	ꯀꯣꯀ (*kok lons um)*	ꯇꯥꯕ (pa)	ꯇꯥꯕ (pa)	ꯇꯩꯔꯤ (lamkhi)/ ꯇꯩꯇꯤ (lamli)	ꯇꯩꯗꯤ꯭ (lamde)	ꯇꯥꯕꯇꯩꯔꯤ(thaklamkhi-was drinking), ꯇꯥꯕꯇꯩꯗꯤ꯭(thaklamde-was not drinking)
Past Perfect Tense	ꯇꯥꯕ ꯇꯥꯕ (*thak pa-* drink)	ꯀꯣꯀ (*kok lons um)*	ꯇꯥꯕ (pa)	ꯇꯥꯕ (pa)	ꯔꯤꯕꯤ (khre)	ꯔꯤꯕ ꯔꯤ (khidri)	ꯇꯥꯕꯔꯤꯕꯤ(thakkhre-had drunk), ꯇꯥꯕꯔꯤꯕꯔꯤ(thakkhidri-had not drunk)
Past Perfect Continuous Tense	ꯇꯥꯕ ꯇꯥꯕ (*thak pa-* drink)	ꯀꯣꯀ (*kok lons um)*	ꯇꯥꯕ (pa)	ꯇꯥꯕ (pa)	ꯇꯩꯃꯤ (lammi)/ ꯇꯨꯅꯥ ꯇꯤꯔꯤꯩꯗꯣ (tuna leiram	ꯇꯩꯗꯤ꯭ (lamde)/ ꯇꯨꯅꯥ ꯇꯤꯔꯤꯩꯗꯤ꯭ (tuna leiram	ꯇꯥꯕꯇꯩꯃꯤ(yeklammi-had been drinking), ꯇꯥꯕꯇꯩꯗꯤ꯭(yeklamde-had not been drinking)

					i)	de)	
Simple Future Tense	ꯊꯥꯡ ꯄꯥ (*thak pa*-drink)	ꯀꯣꯛ (*kok lons um)*	ꯄꯥ (pa)	ꯄꯥ (pa)	ꯑꯣꯏꯕꯤ (kani)	ꯂꯣꯏ (loi)	ꯊꯥꯡꯑꯣꯏꯕꯤ(thakkani-will drink), ꯊꯥꯡꯂꯣꯏ(thakloi-will not drink)
Future Continuous Tense	ꯊꯥꯡ ꯄꯥ (*thak pa*-drink)	ꯀꯣꯛ (*kok lons um)*	ꯄꯥ (pa)	ꯄꯥ (pa)	ꯂꯥꯟꯕꯤ (lagani)	ꯂꯣꯔꯣꯏ (laroi)	ꯊꯥꯡꯂꯥꯟꯕꯤ(thaklagani-will be drinking), ꯊꯥꯡꯂꯣꯔꯣꯏ(thaklaroi-will not be drinking)
Future Perfect Tense	ꯊꯥꯡ ꯄꯥ (*thak pa*-drink)	ꯀꯣꯛ (*kok lons um)*	ꯄꯥ (pa)	ꯄꯥ (pa)	ꯂꯥꯡꯟꯕꯤ (lamgani)/ ꯂꯥꯡꯂꯥꯟꯕꯤ (lamlagani)	ꯂꯥꯡꯂꯣꯔꯣꯏ (lamlaroi)	ꯊꯥꯡꯂꯥꯡꯟꯕꯤ(thaklamgani-will have drunk), ꯊꯥꯡꯂꯥꯡꯂꯣꯔꯣꯏ(thaklamlaroi-will not have drunk)
Future Perfect Continuous Tense	ꯊꯥꯡ ꯄꯥ (*thak pa*-drink)	ꯀꯣꯛ (*kok lons um)*	ꯄꯥ (pa)	ꯄꯥ (pa)	ꯇꯣꯅꯥ ꯂꯩꯔꯥꯡꯟꯕꯤ (tuna leiramgani)	ꯇꯣꯅꯥ ꯂꯩꯔꯥꯡꯂꯣꯏ (tuna leiramloi)	ꯊꯥꯡꯇꯣꯅꯥ ꯂꯩꯔꯥꯡꯟꯕꯤ(thaktuna leiramgani-will have been drinking), ꯊꯥꯡꯇꯣꯅꯥ ꯂꯩꯔꯥꯡꯂꯣꯏ(thaktuna leiramloi-will have not been drunk)

Table 2: Analysis of Suffixes of the Verb ‘drink’ ꯊꯥꯡꯄꯥ(*thakpa*)

Examples related to the analysis of suffixes given in table 2 with the verb drink-ꯊꯥꯡꯄꯥ (*thakpa*).

1. (a) English: She drinks water. (Simple present tense)

1. (b) Manipuri: *mahaak(*she) *ishing (*water) *thak i(*drinks).
(*mahaak*) (*ishing*) (*thak i*)||(.)

||

2. (a) English: She does not drink water. (Negative Simple present tense)
2. (b) Manipuri: *mahaak(*she) *ishing (*water) *thakte (*does not drink).
(*mahaak*) (*ishing*) (*thakte*)||(.)
||

3. (a) English: Raam was drinking tea. (Past Continuous tense)
3. (b) Manipuri: *Raam chaa* (tea) *thaklamkhi* (was drinking).
(*Raam*) (*chaa*) (*thaklamkhi*)||(.)
||

4. (a) English: Raam was not drinking tea. (Negative Past Continuous tense)
4. (b) Manipuri: *Raam chaa* (tea) *thaklamde* (was not drinking).
(*Raam*) (*chaa*) (*thaklamde*)||(.)
||

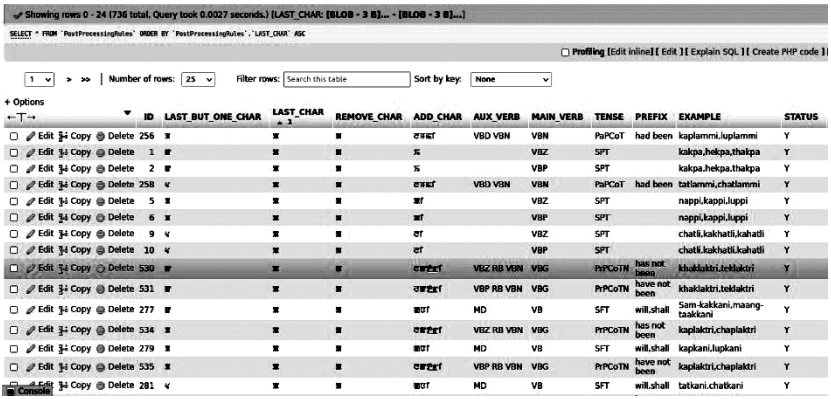
5. (a) English: They will have drunk coffee. (Future perfect tense)
5. (b) Manipuri: *Makhoi* (they) *coffee* (coffee) *thaklamgani* (will have drunk).
(*makhoi*) (*coffee*) (*thaklamgani*) ||(.)
||

6. (a) English: They will not have drunk coffee. (Negative Future perfect tense)
6. (b) Manipuri: *Makhoi* (they) *coffee* (coffee) *thaklamlaroi* (will not have drunk).
(*makhoi*) (*coffee*) (*thaklamlaroi*) ||(.)
||

The '*last character*' (*pa*) and '*character before the last character*' (*kok lonsum)* of the lemma form of the Manipuri verb '*drink*' (*thakpa*-) have similar character as in that of Manipuri verb '*cut*' (*kakpa*-), '*suprise*' (*ngakpa*-), '*return*' (*hallakpa*-

ꯂꯥꯀꯄꯗꯤ), *‘come’* (*laakpa-*ꯀꯥꯏꯗꯤ), *‘clean’* (*sengdokpa-*ꯁꯦꯡꯗꯣꯀꯄꯗꯤ), *‘draw’* (*yekpa-*ꯌꯦꯡꯗꯤ), *‘sing’* (*sakpa-*ꯁꯥꯗꯤ), *laugh* (*nokpa-*ꯅꯣꯡꯗꯤ), *smile* (*momon-nokpa-*ꯃꯣꯃꯣꯅ-ꯅꯣꯡꯗꯤ) etc. Such verbs having similar patterns will apply the same suffixation rule. Thus suffixation rules are created on analysing 3274 Manipuri verbs with Present Tenses (Simple Present Tense, Present Continuous Tense, Present Perfect Tense, and Present Perfect Continuous Tense), Past Tenses (Simple Past Tense, Past Continuous Tense, Past Perfect Tense, and Past Perfect Continuous Tense), and Future Tenses (Simple Future Tense, Future Continuous Tense, Future Perfect Tense, and Future Perfect Continuous Tense). All together 736 suffixation rules are generated for Manipuri verbs.

Figure 2 shows a screenshot of the suffixation rules represented in the verb suffix database. It consists of much information related to the verb- last but one character, last character, character to be removed from the verb, character to be added in the verb and tense information (auxiliary verb and main verb). These rules are implemented in the post-processing of EMMT to retrieve meaningful sentences.


Showing rows 0 - 24 (736 total, Query took 0.0027 seconds.) [LAST_CHAR: [BLOB - 3 B]... - [BLOB - 3 B]...]

SELECT * FROM `PostProcessingRules` ORDER BY `PostProcessingRules`.`LAST_CHAR` ASC

Profiling [Edit inline] [Edit] [Explain SQL] [Create PHP code]

1 > >> | Number of rows: 25 Filter rows: Search this table Sort by key: None

+ Options

←T→	ID	LAST_BUT_ONE_CHAR	LAST_CHAR	REMOVE_CHAR	ADD_CHAR	AUX_VERB	MAIN_VERB	TENSE	PREFIX	EXAMPLE	STATUS
Edit Copy Delete	256	ꯅ	ꯅ	ꯗ	ꯕꯥꯕꯗ	VBD VBN	VBN	PaPCoT	had been	kaplammi,luplammi	Y
Edit Copy Delete	1	ꯗ	ꯅ	ꯗ	ꯅꯗ		VBZ	SPT		kakpa,hekpa,thakpa	Y
Edit Copy Delete	2	ꯗ	ꯅ	ꯗ	ꯅꯗ		VBP	SPT		kakpa,hekpa,thakpa	Y
Edit Copy Delete	258	ꯔ	ꯅ	ꯗ	ꯕꯥꯕꯗ	VBD VBN	VBN	PaPCoT	had been	tatlammi,chatlammi	Y
Edit Copy Delete	5	ꯅ	ꯅ	ꯗ	ꯅꯗ		VBZ	SPT		nappi,kappi,luppi	Y
Edit Copy Delete	6	ꯅ	ꯅ	ꯗ	ꯅꯗ		VBP	SPT		nappi,kappi,luppi	Y
Edit Copy Delete	9	ꯔ	ꯅ	ꯗ	ꯔꯗ		VBZ	SPT		chatli,kakhatli,kahatli	Y
Edit Copy Delete	10	ꯔ	ꯅ	ꯗ	ꯔꯗ		VBP	SPT		chatli,kakhatli,kahatli	Y
Edit Copy Delete	530	ꯗ	ꯅ	ꯗ	ꯕꯥꯕꯔꯗ	VBZ RB VBN	VBG	PrPCoTN	has not been	khaklaktri,teklaktri	Y
Edit Copy Delete	531	ꯗ	ꯅ	ꯗ	ꯕꯥꯕꯔꯗ	VBP RB VBN	VBG	PrPCoTN	have not been	khaklaktri,teklaktri	Y
Edit Copy Delete	277	ꯗ	ꯅ	ꯗ	ꯕꯥꯗ	MD	VB	SFT	will,shall	Sam-kakkani,maang-taakkani	Y
Edit Copy Delete	534	ꯅ	ꯅ	ꯗ	ꯕꯥꯕꯔꯗ	VBZ RB VBN	VBG	PrPCoTN	has not been	kaplaktri,chaplaktri	Y
Edit Copy Delete	279	ꯅ	ꯅ	ꯗ	ꯕꯥꯗ	MD	VB	SFT	will,shall	kapkani,lupkani	Y
Edit Copy Delete	535	ꯅ	ꯅ	ꯗ	ꯕꯥꯕꯔꯗ	VBP RB VBN	VBG	PrPCoTN	have not been	kaplaktri,chaplaktri	Y
Edit Copy Delete	281	ꯔ	ꯅ	ꯗ	ꯕꯥꯗ	MD	VB	SFT	will,shall	tatkani,chatkani	Y

Console

Figure 2: A Screenshot of the Suffixation Rules Represented in the Verb Suffix Database

5. Implementation of Verb Suffixation Rules in English to Manipuri MT

English to Manipuri MT system translates an input English sentence to its corresponding Manipuri sentence. The steps of translation of EMMT are given as follows: firstly, pre-processing of the input sentence is done. It includes tokenization, tagging and parsing tools. After the process of parsing, English parse sentence is obtained. In English language, the sentence structure is subject-verb-object (SVO) and in Manipuri language, it is subject-object-verb (SOV). Secondly, the reordering of the SVO structure to SOV is done. The third step is the reordering of the subject phrase and object phrase. The fourth step is the lookup of bilingual English to Manipuri dictionary to retrieve translated Manipuri sentences. This translated sentence is not meaningful as the post-processing in Manipuri verbs is not done. Here, verb suffixation rules are applied to the translated Manipuri verb to get the correct form of the tense. The algorithm for the implementation process is given below, and figure 3 shows its graphical illustration.

Algorithm:

1. Read the meaning of the main verb in the input English sentence from the English to Manipuri bilingual dictionary.
2. Identify the last character and last but one character from the Manipuri verb.
3. Identify the auxiliary verb pattern and main verb tag of the input sentence.
4. Database lookup to identify the corresponding verb suffix to be added and the character to be removed from the Manipuri verb.
5. Remove the old suffix and add the new suffix.

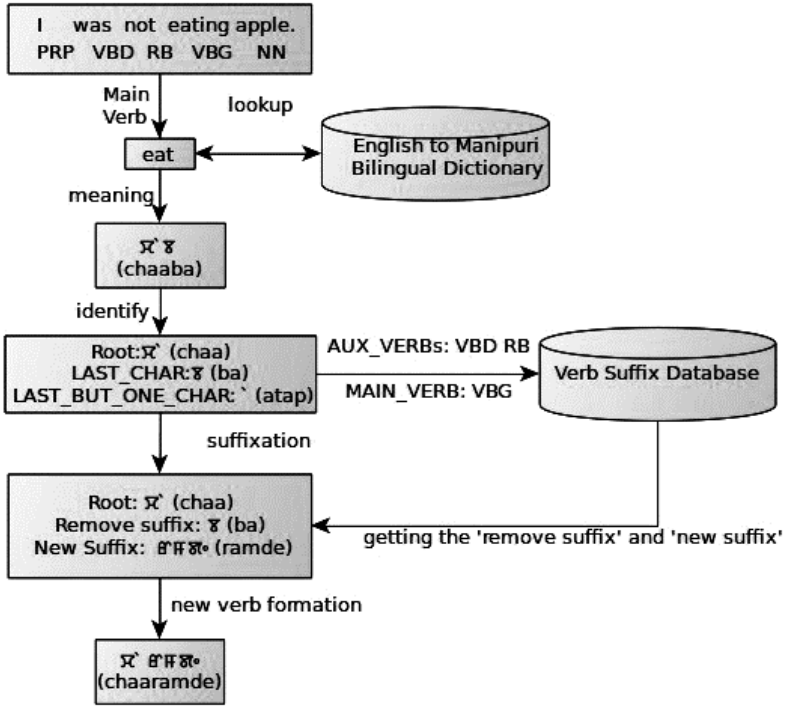


Figure 3: Graphical illustration of the verb suffixation process in English to Manipuri MT using the English sentence "I was not eating apple."

6. Result and Discussion

The performance of EMMT is measured using BLEU score. BLEU (Bilingual Evaluation Understudy) is an evaluation matric for machine translation and the similarity of the machine translated output is measured with reference to a set of human translated sentences. The result of EMMT outperforms the result of Google translate. The BLEU score of the EMMT is 0.70 and that of Google translate is 0.45. The comparison is performed using 1000 sentences of different tense forms. Appendix C presents the comparison of EMMT

and Google translate with reference sentence. The analysis and creation of suffixation rules are time-consuming and tedious tasks. 3274 Manipuri verbs are studied, and as a result, 736 unique suffixation rules are developed. The testing result of the proposed verb suffixation module is given in table 3.

	No. of input sentences	No. of outputs	Percentage
Correct verb	1000	960	96%
Incorrect verb	1000	40	4%

Table 3: The Testing Result of the Suffixation of Manipuri Verbs in English to Manipuri MT

7. Conclusion

MT systems developed based on rule-based approach is a laborious task. The important tasks included in the EMMT are analysis of English sentence, collection of English to Manipuri re-ordering rules, creation of English to Manipuri bilingual dictionary, development of English to Manipuri transliteration system and post processing of verbs using suffixation rules. Suffixation is used in various research works like classification of verbs, word formation, POS tagging etc. But in the proposed work, it is used in the post-processing of EMMT to indicate the tense of the translated Manipuri sentence. The verb suffixation rules are developed based on the three tense forms of English language. All the verbs in Manipuri language which have similar last and last but onecharacter works with the same suffix rule. The performance of the EMMT is practicable as compared with others rule-based English to Indian languages MT systems.

Appendix A: Outputs of EMMT

Input English sentence	Output Manipuri sentence
My name is Kanchan.	ꯑꯩ ꯃꯤꯡ ꯀꯩꯅꯥꯏꯕꯤ ꯅꯤ꯫ *(Eigi ming Kanchan ni||)*
Sunitaa was seeing a dog.	ꯎꯕꯤꯇꯥ ꯕ ꯇꯥꯅ ꯑꯃ ꯁꯥꯔꯃꯤ꯫ *(Sunitaana hui ama uramkhi||)*
I ate an apple.	ꯑꯩ ꯍꯧꯁ ꯑꯃ ꯋꯥꯀꯤ꯫ *(Ei sem ama chaakhi||)*
They are going to the park.	ꯀꯥꯀꯦꯅ ꯄꯥꯔꯀ ꯑꯃꯥꯗꯥ ꯋꯤꯕꯤ꯫ *(Makhoi park aduda chatli||)*
She plays football.	ꯃꯥꯡ ꯐꯨꯂꯦꯇ ꯍꯥꯎꯕꯤ꯫ *(Mahaak fooball saannei||)*
Babita had a red car.	ꯕꯕꯤꯇꯥꯕ ꯑꯥꯡꯕꯥꯡ ꯃꯥꯕꯨꯔꯤ ꯄꯥꯔ ꯑꯃ ꯑꯃꯤ꯫ *(Babitana angaangba machugi car ama lei||)*
He is not dancing today.	ꯀꯥꯡ ꯄꯍꯤ ꯆꯥꯅꯥꯀ ꯍꯥ ꯕꯥꯔꯤ꯫ *(Mahaak ngasi jagoi saadre||)*
I went to office.	ꯑꯩ ꯛꯕꯄ ꯄꯥꯔꯀꯥꯏꯕꯥ ꯋꯤꯕꯤꯇꯤ꯫ *(Ei thabak kaaphamda chatkhi||)*
Ibemhal is a good girl.	ꯏꯕꯧꯁꯥꯡ ꯑꯥꯕꯕ ꯎꯨꯃꯤꯁꯥꯅ ꯑꯃꯎꯤ꯫ *(Ibemhal aphaba nupimachaa ama ni||)*
I have been working since morning.	ꯑꯩ ꯑꯣꯨꯄ ꯁꯥꯁꯥ ꯑꯥꯗꯥꯗꯤ ꯛꯕꯄ ꯇꯣꯔꯥꯀꯤ꯫ *(Ei ayuk matam adudagi thabak tourakli||)*

Appendix B: Suffixes in Manipuri Language based on the Types of English Tense.

Types of tense in English	Complete Suffix in Manipuri	Parts of Suffix in Manipuri
Simple Present Tense	-ꯏ (-i), −ꯃꯤ (-mi), -ꯂꯤ (-li), −ꯉꯤ (-ngi) etc	
Present Continuous Tense	-ꯔꯤ (−ri)/-ꯂꯤ (-li)	
Present Perfect Tense	-ꯔꯦ (-re)/-ꯂꯦ (-le)	
Present Perfect Continuous Tense	-ꯔꯛꯂꯤ (-rakli)/-ꯂꯛꯂꯤ (-lakli), -ꯇꯨꯅ ꯂꯩꯔꯤ (-tuna leiri)/-ꯗꯨꯅ ꯂꯩꯔꯤ (-duna leiri)	-ꯔꯛ (-rak)/-ꯂꯛ (-lak), -ꯂꯤ (-li), -ꯇꯨ (-tu), -ꯗꯨ (-du), -ꯅꯥ (-na), -ꯂꯩ (-lei), -ꯔꯤ (-ri)
Simple Past Tense	-ꯈꯤ (-khi) and -ꯔꯝꯏ (-ram i)/-ꯂꯝꯏ (-lam i)	-ꯔꯝ (-ram)/-ꯂꯝ (-lam), -ꯏ (-i)
Past Continuous Tense	-ꯔꯝꯂꯤ (-ramli)/-ꯂꯝꯂꯤ (-lamli), -ꯔꯝꯈꯤ (-ramkhi)/-ꯂꯝꯈꯤ (-lamkhi)	-ꯔꯝ (-ram)/-ꯂꯝ (-lam), -ꯂꯤ (-li), -ꯈꯤ (-khi)
Past Perfect Tense	-ꯈꯔꯦ (-khre)	
Past Perfect Continuous Tense	-ꯔꯝꯃꯤ (-rammi)/-ꯂꯝꯃꯤ (-lammi) , -ꯗꯨꯅ ꯂꯩꯔꯝꯏ (-duna leiram i)/-ꯇꯨꯅ ꯂꯩꯔꯝꯏ (-tuna leiram i)	-ꯔꯝ (-ram)/-ꯂꯝ (-lam), −ꯃꯤ (−mi), -ꯗꯨ (-du), −ꯇꯨ(-tu), −ꯅ (-na), −ꯂꯩ (-lei), -ꯏ (-i)
Simple Future Tense	-ꯒꯅꯤ (-gani)/-ꯀꯅꯤ (-kani)	-ꯒ (-ga)/-ꯀ (-ka), -ꯅꯤ (-ni)
Future Continuous Tense	-ꯔꯒꯅꯤ (-ragani)/-ꯂꯒꯅꯤ (-lagani)	-ꯔ (-ra)/-ꯂ (-la), -ꯒ (-ga), -ꯅꯤ (-ni)

Future Perfect Tense	-ꯒꯤꯗꯦꯡ (-ramgani)/-ꯅꯤꯗꯦꯡ (-lamgani), -ꯒꯤꯅꯗꯦꯡ (-ramlagani)/-ꯅꯤꯅꯗꯦꯡ (-lamlagani)	-ꯒꯤ (-ram)/-ꯅꯤ (-lam), -ꯗ (-ga), -ꯅ (-la), -ꯦꯡ (-ni)
Future Perfect Continuous Tense	-ꯗꯨꯅ ꯅꯥꯒꯤꯗꯦꯡ (-duna leiramgani) /-ꯇꯨꯅ ꯅꯥꯒꯤꯗꯦꯡ (-tuna leiramgani)	-ꯗꯨ (-du), -ꯇꯨ (-tu), -ꯅ (-na), -ꯅꯥ (-lei), -ꯒꯤ (-ram), -ꯗ -ga), -ꯦꯡ (-ni)

Appendix C: Comparison of the Result of EMMT and Google Translate

1	Input Sentence: I learn computer. Reference Sentence: ꯑꯩ ꯕꯤꯌꯥꯏꯕꯤꯔ ꯇꯥꯕꯤꯡ ꯔ *(ei computer tammi)* EMMT Result: ꯑꯩ ꯕꯤꯌꯥꯏꯕꯤꯔ ꯇꯥꯕꯤꯡ ꯔ *(ei computer tammi)* Google Translate Result: ꯑꯩꯅ ꯕꯤꯌꯥꯏꯕꯤꯔ ꯇꯥꯕꯤꯡ ꯔ *(eina NA tammi)*
2	Input Sentence: I like red flowers. Reference Sentence: ꯑꯩꯅ ꯑꯋꯥꯡꯕꯥ ꯍꯩꯒꯤꯗꯤ ꯅꯥꯝꯕꯤꯡꯕꯤ ꯌꯥꯕꯤꯡ ꯔ *(eina angaangba machugi leising paammi.)* EMMT Result: ꯑꯩꯅ ꯑꯋꯥꯡꯕꯥ ꯍꯩꯒꯤꯗꯤ ꯅꯥꯝꯕꯤꯡꯕꯤ ꯌꯥꯕꯤꯡ ꯔ *(eina angaangba machugi leising paammi.)* Google Translate Result: ꯑꯩꯅ ꯅꯥꯂꯥꯕꯤꯗꯤ ꯍꯩꯒꯤ ꯌꯥꯕꯤꯡ ꯔ *(eina laalhougi(meaningless) machu paammi.)*
3	Input Sentence: I am hungry Reference Sentence: ꯑꯩ ꯆꯥꯡ ꯅꯥꯕꯤꯡ ꯔ *(Ei chaak laammi.)* EMMT Result: ꯑꯩ ꯆꯥꯡ ꯅꯥꯕꯥꯏꯔ *(ei chaak laambani.)* Google Translate Result: ꯑꯩ ꯅꯍꯥꯂꯥꯡꯕꯥꯡ ꯆꯥꯡꯕꯥꯡꯕꯤꯔ *(Ei lamhaangda khong haamdari.)*
4	Input Sentence:I was not eating apple. Reference Sentence:ꯑꯩꯅ ꯁꯦꯕ ꯆꯥꯕꯤꯡꯕꯥ *(Einaa sem chaaramde.)* EMMT Result:ꯑꯩꯅ ꯁꯦꯕ ꯆꯥꯕꯤꯡꯕꯥ *(Einaa sem chaaramde.)* Google Translate Result:ꯑꯩꯂꯥꯡ ꯑꯦꯕꯤꯔ ꯆꯥꯕꯤꯡꯕꯤꯔ *(eihaak apple chaadri.)*

5	Input Sentence: He is not dancing today. Reference Sentence: ꯃꯑꯣꯡ ꯑꯣꯏꯕꯤ ꯀꯣꯛꯅꯥ ꯑꯣꯏꯔꯕꯤ꯫ *(Mahaak ngasi jagoi saadre.)* EMMT Result: ꯃꯑꯣꯡ ꯑꯣꯏꯕꯤ ꯀꯣꯛꯅꯥ ꯑꯣꯏꯔꯕꯤ꯫ *(Mahaak ngasi jagoi saadre.)* Google Translate Result: ꯃꯑꯣꯡ ꯑꯣꯏꯕꯤꯕꯤ ꯑꯣꯎꯟꯅꯣꯡꯊꯤꯕꯤꯕꯤꯕꯤ꯫ *(Mahaak ngasidi naanthoklibani.)*
6	Input Sentence: The dog barks in the night. Reference Sentence: ꯆꯨꯗꯤꯕꯨꯗꯥ ꯁꯤꯡꯑꯣꯏꯕꯤ꯫ *(Huidu numidaangduda khongngi.)* EMMT Result: ꯆꯨꯗꯤꯕꯨꯗꯥ ꯁꯤꯡꯑꯣꯏꯕꯤ꯫ *(Huidu numidaangduda khongngi.)* Google Translate Result: ꯈꯨꯟꯇꯥ ꯁꯤꯡꯑꯣꯏꯕꯤꯕꯥ ꯆꯨꯗꯤꯕꯨꯗꯥ ꯍꯨꯔꯦꯕꯤꯕꯤ꯫ *(Kutta numidaangda huraalli.)*
7	Input Sentence: Cow gives us milk. Reference Sentence: ꯑꯦꯕꯤꯕꯥ ꯑꯩꯅꯥꯍꯣꯡꯕꯤ꯫ *(Sanna eikhoida sanggom pi.)* EMMT Result: ꯑꯦꯕꯤꯕꯥ ꯑꯩꯅꯥꯍꯣꯡꯕꯤ꯫ *(Sanna eikhoibu sanggom pi.)* Google Translate Result: ꯑꯦꯕ ꯑꯃꯅꯥꯕꯤ ꯑꯩꯅꯥꯍꯣꯡꯕꯤ꯫ *(San amanaa eikhoida sangagom pi.)*

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Ideology in Syllabus: The Revised B.A. English Translation Programme at Iranian Universities

ABBAS EMAM

Abstract

In 2018, the Iranian Ministry of Science, Research, and Technology introduced its B.A. Revised English Translation Programme (RETP). This article reviews the revised curriculum drawing upon concepts such as 'ideology' and 'centralizing political systems'. Analyzing the components of the document, it is argued that the syllabus is the result of ideologically-motivated political factors shaped in post-revolutionary Iran to consolidate the hegemony and ideology of an emerging state. This appears to be a unique case in Translation Studies and translation historiography, in particular as far as the role of socio-political ideology in translation pedagogy is concerned. Findings suggest that there remains a large number of ideologically-motivated courses in the curriculum that are of neither theoretical nor practical uses in translating/interpreting. Drawing on the current trends in Translation Studies, a set of alternative courses is proposed.

Keywords: RETP, Curriculum, Ideology, Centralizing Political System, Courses.

1. Introduction

Syllabus design, curriculum development and their interrelationships with the real needs of the learners are of utmost importance in educational planning. In quality assessment of any educational programme too, syllabus design and curriculum development are required to be rigorously taken into consideration. As a matter of fact, from a pedagogical point of view a syllabus/curriculum designed for undergraduate students of translation/interpreting is expected to be realistic in its orientation, in particular with respect to the skills or competences to be developed in the target student

population. Such a document could hardly be efficient for that purpose unless all its interconnected components serve that goal.

Among the issues of prime importance in any educational planning, one is the conceptualization of syllabus/curriculum. Researchers and educators have for a long time been debating on different theoretical as well as practical aspects of the issue (Colina & Venuti 2017; Block 2004; Hasanpour 1991; Shohamy 2006; Watson 2012). What objectives to set up or follow, and what content to incorporate or avoid incorporating into a curriculum, have also been of significant importance in the design, implementation, and evaluation of educational courses. As far as translation/interpreting pedagogy is concerned, many researchers in Translation Studies have scrutinized different aspects of syllabi/curricula in terms of approaches, methods, as well as their other constituents.

For example, Gile (1992, 1995, 200), Kirally (1995, 2000) and Venuti (2017) addressed the basic theoretical concepts for interpreter and translator training as well as the major models for interpreter and translator training. Gonzalez Davies (2004) concentrated on how to deal with multiple voices in translation classroom. An exhaustive bibliography of publications on translator and interpreter training, issues in curriculum renewal in terms of vocational challenges in addition to a number of critical debates were studied by Kearns (2006, 2007, 2008). As did Nord (2018) in discussing translating as a purposeful type of activity. The concept of method in translation was also pinpointed from a historical perspective by Pym (1998). Similarly, Tymoczko (2007) recommended ways to empower translators. In another line of research, Pochhacker (1999, 2015, 2016) made seminal contributions to the study of issues concerned with interpreting (both simultaneous and consecutive), e.g. methodological approaches, present and

future trends in interpreting studies as well as giving a comprehensive overview of the field. To Kelly (2005), at undergraduate level with students normally younger and with less prior knowledge, less experience in general "they will require development of a range of generic competences… with little or no attention being paid to issues such as the cultural and ideological implications of translation" (p. 62). A relevant statement by Kearns (2012) is also quoted by Kelly and Martin (2020) arguing that" programme structures reflect the curricular ideologies behind their design, and that many of these ideologies are implicit and unspoken (a hidden curriculum), originating in local, national, regional, professional, and academic which often go unquestioned"(p. 594). What Nation and Macalister (2010: 70) highlighted for deciding and checking the content and sequencing of a course includes guidelines such as the following:

1. The course content should take account of what learners expect to see in an English course
2. The course should increase the acceptability and usefulness of the course
3. The course content should suit the proficiency level of the learners
4. The course content should take account of what the learners want
5. The course content should be what learners need

2. Translation Pedagogy at Iranian Universities: An Overview

In late-1980s, Iranian Ministry of Science, Research and Technology, introduced its undergraduate English Translation Programme (henceforth, ETP) which was in use until 2017. In 2018 however, ETP was substituted by a more recent version, the Revised English Translation Programme (henceforth, RETP), which has been in use as the basis for English

translation pedagogy across Iranian universities since then. Both versions are predominantly ideologically-motivated (Shia Islam indoctrination permeating the syllabus) in terms of their overall educational objectives as well as their course contents. Given the fact that during the past 34 years, this component of both versions has remained intact, and because during this long duration tens of thousands of Iranian undergraduate students of both ETP and RETP have been affected by such an approach in translation pedagogy, this research intends to further promote scholarship on the issue. It is in fact postulated here that both ETP and RETP are in essence 'frame curricula' shaped after a turbulent post-revolutionary context in Iran in the early 1980s; a period characterized by the attempts of the centralizing forces of the emerging revolutionary regime that had adopted an ideologically-motivated educational policy (an overtly Shia Islamic approach) to achieve its political as well as cultural hegemony. By 'ideology' in a 'curriculum', we subscribe to Apple (2019) to the effect that being the product of such a period, both ETP and RETP represent a frame curriculum suffering from drawbacks, some chronically left intact since 1980s adversely affecting the overall efficacy of the programme. To the best knowledge of this researcher, this is a fact not addressed in the relevant literature so far; a research gap hoped to be filled to contribute to the improvement of English translation pedagogy across Iranian universities. To prove this, the relevant components in the RETP will be subjected to a detailed analysis in the following sections of the paper.

3. Literature Review

During more than three decades of the implementation of ETP in Iranian universities, it was subjected to a wide array of critical analyses by relevant professional researchers (Davari et al. 2021-2022; Ebraahimi 2010; Haajibaabaaee 2010; Kaamyaab 2010; Khoshsaligheh 2013; Khoshsaligheh et al.

2019; Mirzaaebraahim Tehraani 2002; Mollanazar 2002; Nasre Esfahaani 2010; Nasrollahi Shahri et al. 2016; Saalaari & Khazaaeefarid 2014). Davari et al. (2012-2022) attempted to study and evaluate the programme through the attitudes of ten faculty members from seven universities across Iran. It was found that in their opinions despite some merits in RETP, it still suffers from some weaknesses with regard to some courses, their syllabi, the proposed sources and their pre-requisites. Ebraahimi (2010) believed that ETP was inspired by the objectives of the curricula of the B.A. English Language and Literature as well as Teaching English as a Foreign Language; thus in need of revisions, updating, specialization, and recruiting professional translators in courses. To Haajibaabaaee (2010), ETP was far from educating skilled manpower necessary for the graduates of such a market-driven programme. For Kaamyaab (2010), ETP lacked essential courses such as textology, teaching translation of scientific as well as engineering texts, translation marketing, literacy in using monolingual and bilingual dictionaries, and practical English literature. Another researcher (Khoshsaligheh 2013), used the findings of a survey responded to by a number of instructors of the Programme, to call for incorporation of courses such as translation-apps, market-related issues in translation, and translation quality assessment. The alleged failure of ETP was attributed by Mirzaaebraahim Tehraani (2002) to concurrent teaching of English language, literature, and translation, inclusion of Persian-English translation, unqualified instructors, inappropriate text-types selected for translation, and lack of coordination among instructors in translation teaching methodology. Another researcher (Mollanazar 2002) criticized the designers of the Programme for confusing the objectives of other English majors with those of the B.A. English Translation Programme. Nasre Esfahaani (2010) too criticized it mainly for ignoring the new developments in translation pedagogy. As for Narollahi Shahri

et al. (2016), the Programme was evaluated to be suffering from two drawbacks: lack of relevant courses in information technology, and of computer-assisted translation courses. Still for Saalaari & Khazaaeefarid (2014) what ETP overlooked was a total disregard for the Iranian relevant market needs. Khoshsaligheh et al. (2019) did their investigation to understand whether in both EPT and RETP, the needs and wants of trainees correspond to either of the two curricula. Focus group interviews, literature review and a questionnaire revealed that the courses related to translation practice were ranked as the most important component by the trainees.

Nevertheless, none of the research articles cited above has referred to the role of another variable which appears to have been the main factor in the inefficacy of both ETP and RETP; state ideology permeating the syllabus. It is hoped that the study would contribute to the enhancement of the efficacy of RETP with hundreds of thousands of Iranian clients affected, and help avoid any further waste of energy, capital, as well as human resources.

On the other hand, in any case of curriculum reform, a number of agents with different roles need to be taken into consideration. According to Medgyes & Nikolov (2010: 265), these include

1. Policymakers, who take the major decisions (politicians, ministry officials, deans, heads of departments)
2. Specialists, who provide the necessary resources (curriculum and syllabus designers, materials writers, methodologists, teacher trainers)
3. Teachers, who deliver the services
4. Students, who receive the services
5. Mediators, who liaise among all the participants (government agencies, such as the British Council, the United States Information Agency, and the Goethe Institute, or non-governmental organizations, such as the Soros Foundation).

Clearly, any mismatch and/or clash between/among the above factors would end up in deterioration, disintegration and final failure of an educational programme. On the other hand, no educational plan or program can be conceived of as being designed or implemented in vacuum; programmes are shaped and implemented in specific social, economic, political, and cultural contexts (Apple 2013; Apple et al. 2018; Hayati & Mashhadi 2010). Furthermore, 'a curriculum cannot be expected to work merely by legislative, decree, white papers, and centrally-issued directives' (Skilbeck 1994; cited in Medgyes & Nikolov 2010: 267). Moreover, educational plans and programmes intended for large-scale national or regional purposes tend to be based on a specific educational philosophy, i.e. a type of "ideology" which presupposes a particular set of the characteristics in its prospective learners to whom a set of values, habits, and customs are to be transferred (Apple 2019: xlii). According to Apple "our educational institutions do function to distribute ideological values and knowledge, though this is not all they do. As a system of institutions, they also ultimately help produce the type of knowledge (as a type of commodity) that is needed to maintain the dominant economic, political, and educational arrangements that now exist" (2019: xxii). Accordingly, curricula thus produced are expected to serve consolidate hegemony, particularly so under authoritarian political systems.

It is evident that in drawing up an educational programme/curriculum, its implementation, and in evaluating its success or failure at national level, political agents (government/state, political parties, interest groups, etc.) do play their roles. It is in the "interface" among all these factors where a curriculum is shaped, with decisions being made by both political decision-makers and education specialists. The decisions thus made would directly affect the teaching/learning

processes in classrooms. Naturally, an educational programme drawn up by a politically- centralizing system would not be the same as a programme prepared by a non- centralizing political system because in politically-centralizing systems curricula tend to be 'frame curricula' (Medgyes & Nikolov 2010: 271). Frame curricula are resistant to critical feedback and curb administrative or professional call for autonomy.

4. Research Questions

The following research questions are formulated to motivate the present study:

1. To what extent is Revised English Translation Programme ideologically-motivated?
2. What courses in Revised English Translation Programme are pedagogically irrelevant and overweight?
3. For what reason/s were these courses incorporated into Revised English Translation Programme?
4. What alternative courses could be recommended instead?

5. Methodology

To find answers to the research questions, in the following different aspects and components of both ETP and RETP are subjected to a detailed document analysis by comparing and contrasting their components. The analysis is intended to reveal if a number of the courses could pedagogically be considered as overweight, irrelevant, and ideologically-motivated. Meanwhile, what reasons are behind drawing up such an educational programme; and incorporation of what alternative courses may serve to offset its perceived drawbacks? The potential answers to the questions appear to be of utmost importance in the study as the document itself asserts" during these years, the conceptualization of a translator /interpreter as well as the social expectations of them have dramatically changed, so have the social settings and market needs. Thus, translators/interpreters are expected to be

well-versed in translating a long array of written, oral, audiovisual, and multimodal materials, to be literate in the relevant computer-assisted translation technology, in addition to being competent in using language skills and proficient in communicative competence" (Aahanchiyaan 2018: 3). In case the potential causes of the drawbacks are assumed to be related to other factors, attempts are to be made to trace them to get to the root cause/s.

6. Data Analysis

In the "introduction" section of RETP, four aims are introduced as the "objectives" of the whole syllabus (p. 1); all concentrating solely on translation-related issues:

a. Improving the four English language skills, Persian writing, and editing

b. Improving translation-related competence/performance

c. Improving skills in translating from English into Persian and vice versa (in written translation, interpreting, and audio-visual translation)

d. Improving knowledge and skills in using translation-related technology in translation market

Thus, none of the objectives have anything to do with "irrelevant" aims or objectives different from translation major (e.g. EFL/ESL skills, ideological courses dealing with religio-political courses, French courses, etc.).

On the other hand, in RETP, the list of all the 136 credits of the B.A. curriculum is cataloged as: Mandatory General Courses (22 credits), Basic Courses (22 credits), Specialized Courses (82 credits), and Elective Courses (10 credits) (Aahanchiyaan 2018). Given the explicit dual objectives of RETP ('improving the four English language skills, Persian expertise in writing/editing, besides boosting translation-

related skills, i.e. principles of translating, translating from English into Persian and vice versa in written, oral, and audio-visual cases), our yardstick is whether or not the course contents can be 'relevant/irrelevant' to the real needs of the undergraduate students of Translation/interpreting in Iran today.

6.1 Incorporation of New Relevant Courses

The new useful specialized courses incorporated into RETP (rightly added to comply with the dual objectives specified in the Curriculum) include: Public Speech, Technology in Translation, Translating English Texts in Humanities, Translating Persian Texts in Humanities, Consecutive Interpreting, Simultaneous Interpreting, Editing Persian Texts, Translation Market, New Translation Research Areas, Internship in Translating/Interpreting, Translating Scientific & Specialized Texts (each with a 2 credits weight). However, this does not imply that all of these courses were absent in the previous programme; some have been merely renamed, e.g. Consecutive Interpreting and Simultaneous Interpreting were among the courses of the previous programme but with an umbrella designation 'Oral Translation' (3 separate courses, each for 2 credits), or 'Internship in Translating/Interpreting' and 'Annotated Translation' used to be among the courses included in the previous program under a different course title 'Independent Translation' with the same course description (2 separate courses, each for 2 credits).

6.2 Detrimental Reduction in Relevant Basic Courses

In contravention of the explicit dual objectives of the RETP mentioned in section 5 above, in one case the numerical weight of the Basic Courses (Reading English Texts, English Grammar, and English Conversations) has dramatically reduced from 24 credits (8 credits for each course) to 12. This detrimental reduction would logically result in more flawed

‘competence’ and ‘performance’ of the undergraduate students of RETP.

6.3 Keeping Irrelevant ESL/EFL Courses Intact

In contravention of the relevant objectives specified in RETP, three ESL/EFL Courses with no relevance to improving the ‘competence’ and/or ‘performance’ of the students of the English Translation Programme, are left intact in this revised version: English Language Teaching Methodology, Teaching English Language Skills, Testing English (2 credits each). These three specialized courses in fact belong to ESL/EFL major students, and are not among the courses assumed to contribute to English-Persian translation qualifications of the students.

6.4 Keeping Irrelevant Elective Courses Intact

Among the features of the RETP, are 5 ‘Language Two’ Elective Courses (2 credits each). As a routine in Iranian universities, the Language Two for all English major students is French. This is counterproductive because first of all for no Iranian (irrespective of their mother tongues and/or regional dialects) French could be considered as their second language. French can be either their third language or even the fourth (e.g. for those whose mother tongues are Arabic, Turkish, Kurdish, Baluchi, etc.). Secondly, no academic scholarly source has ever claimed that successful translation/interpretation from English into Persian, or vice versa, depends on being competent or proficient in French.

6.5 Keeping Irrelevant Mandatory General Courses Intact

The largest number of professionally irrelevant courses of RETP falls into this category. They consist of 12 Mandatory General Courses (22 credits) of no relevance to the explicit dual objectives of the Programme, particularly so because they are invariably offered in Persian language only: Theoretical

Principles of Islam I & II (2 credits each), Islamic Ethics (2 credits), Islamic Revolution of Iran (2 credits), Islamic Culture & Civilization (2 credits), Introducing Islamic ideological Sources (2 credits), Imam Khomeini's Socio-political Perspectives (2 credits), History of Islamic Leadership (2 credits), Persian Literature (3 credits), Physical Education I & II (2 credits each), and Family Planning (1 credit). It is evident that these course titles have no connections at all with the required cross-lingual translation and/or interpretation qualifications in any way.

Table: *Classification of Courses in RETP (as perceived in this research)*

Total Number of Credits of the B.A. English Translation Programme	Irrelevant Courses Per Credit			Reduced Basic Courses Per Credit	Total Irrelevant Courses Per Credit	Total Courses Counterproductively Affected Per Credit
136	Mandatory General Courses	ESL/ EFL Courses	Elective Courses	12	38	50
	22	6	10			

7. Discussion

Given the explicit dual objectives of RETP, a glance at 6.2 through 6.5 above would reveal that the document at its present configuration faces a number of challenges; as many as 12 credits of crucial Basic Courses are omitted from the

curriculum; 6 irrelevant ESL/EFL credits are still there in the syllabus. On the other hand, 22 Mandatory General Courses are professionally irrelevant; in addition to 10 irrelevant Language Two courses left intact in RETP. Now, if the main objective of the undergraduate courses is admitted to be empowering the students in terms of market-oriented skills and/or qualifications, it would not be difficult to concede how counterproductive it would be to have 38 irrelevant credits (in addition to the omission of 12 Basic Courses) in a curriculum to adversely affect its educational efficacy. Statistically, a total of 50 professionally irrelevant credits in a curriculum of 136 credits would equal to well over 27% of the whole curriculum content; an overweight number of courses disrupting the optimal balance required to be taken into consideration in the evaluation of the overall contents of the courses in a curriculum.

Seen from another perspective, for a curriculum at a national level to be regarded as authoritative, it is expected to be based either on a well-established model or paradigm, or on an alternative, new approach sufficiently persuasive to the insiders. The integration of 22 totally irrelevant ideological courses, does not match any of the 47 translation and 35 interpreting curriculum models in Oraki & Tajvidi (2020). Nor does this 'innovation' appears to be in line with the perspectives in curriculum development and translation pedagogy, as represented in relevant sources (e.g. Gile 1992, 1995; Pym 1998; Robinson 2012; Kearns 2008; Venuti 2017, to name a few). RETP, on the other hand, claims to have been designed based on principles such as "updating, optimizing, domesticating, and *Islamizing* university curricula" (Aahanchiyaan 2018: 3) [italics mine]; however, it fails to indicate which of the current models in translation pedagogy it subscribes to for this objective, or if it does intend to offer an alternative component in the curriculum, what educational

rationale could be delineated for inclusion of Mandatory Islamic irrelevant courses in the document.

But what are the real reasons for implementing such a counterproductive curriculum? Hardly anybody would deny that reducing the numerical weight of the Basic Courses from 24 to 12 can be anything but counterproductive educationally, because practically no one can become a successful translator unless one's competence as well as performance in such Basic Courses is optimally enhanced; a fact ignored in RETP. The same is true of retaining the irrelevant ESL/EFL Courses in the curriculum (6.3, above); 6 credits with no justifications in any translation-related programme, and contravening the main objectives of the whole programme. As far as retaining the 22 credits known as Mandatory General Courses is concerned, their ubiquity in both the previous version of the curriculum and its latest version, may only be interpreted as a package of irrelevant ideologically-motivated courses which are made mandatory for every Iranian undergraduate student. Therefore, their presence in RETP is both theoretically and practically inconsistent with the overall objectives of the curriculum, and has not been demonstrated to contribute to the enhancement of the competence and/or performance of the students of the English Translation Programme in Iran in any way.

7.1 Curriculum as an Ideological Tool Serving Hegemony and Social Control

Curricula are not designed in vacuum; a curriculum, whether at micro-level or macro-level, is drawn up in specific social, economic, cultural, and political contexts. At national level, the specific circumstances dictate their presence through regulations, statutes, bylaws, etc. approved and put into effect by institutional powers. This is not inconceivable or surprising to see the governments that control the educational systems in their countries, seeking to propagate some sort of their own

favorite discourse, ideology, and particular ideals. This seems to be echoed in Apple's view who maintains that "our educational institutions do function to distribute ideological values and knowledge, though this is not all they do. As a system of institutions, they also ultimately help produce the type of knowledge (as a kind of commodity) that is needed to maintain the dominant economic, political, and cultural arrangements that now exist" (2019: xxii).

As far as the presence of the largest number of the irrelevant courses in RETP (Mandatory General Courses with 22 credits) is concerned, this package of ideologically-motivated courses was initially interposed in the curricula of all undergraduate programmes at Iranian universities in the early 1980s after a turbulent period of socio-political unrest spreading across the country. During that time, only a few months after the Iranian Islamic Revolution of 1978, universities were closed down for two years in the wake of a series of fierce clashes between rival students' populations and factions, leaving behind many dead and wounded, to shape a historical event in post-revolutionary Iran, known as the Cultural Revolution of 1980. The event was characterized by the clashes between members of the leftist student unions (active against the policies of the newly- emerged Islamist political leaders of the country), and the radical Islamist students who supported the revolutionary Muslim leaders in power. On reopening of the universities after two years, the Leader of the Islamic Revolution of Iran, Ayatollah Khomeini (1902-1989) set up the Cultural Revolution Higher Council (henceforth, CRHC) to 'Islamize the atmosphere of the universities to make fundamental changes in the educational curricula to help universities serve the nation, not the West' (Khomeini 1981). This marked the outright intention of the state to legitimize its hegemony. Thereafter, the policy-making for the Iranian university affairs witnessed a dramatic change, with the monopolistic

management and authority of the Ministry of Higher Education being transferred to the newly-founded CRHC. The body vested with full-fledged legislative power to run all the affairs of the Iranian universities consisted of 30 members (Islamist religious, revolutionary leaders loyal to the Supreme Leader) among whom Minister of Higher Education was only one. CRHC's decisions were, and still are, binding for the Ministry of Higher Education. As such, CRHC started to function as a 'hegemonic bloc', to borrow the term from Apple (2019: xvii), with the hegemonic ideological aims already clarified to them by the Leader Ayatollah Khomeini as to the Islamization of the Iranian higher education system. Among its first rules and regulations officially announced to be put into effect by all universities for all undergraduate courses was a package of 22 credits of Mandatory General (Islamic) Courses that were incorporated into all curricula, and have been left intact since 1981. Clearly, since the package is authorized by a body whose policies are binding and irrevocable, no attempt has ever been made to either nullify or modify the policy in order to contribute to the enhancement of the efficacy of the curriculum.

It is now evident that the aim of the law-makers to incorporate a large number of professionally irrelevant ideologically-motivated courses in RETP was to use curriculum as a tool for social control and distribution of ideological values to counter non-Islamic ideologies which are believed by the ruling establishment in Iran to be detrimental to the Islamic identity of the university students in the Islamic Republic of Iran. To Golkar (2012), Islamization of universities in post-revolutionary Iran was a case of 'cultural engineering under authoritarian regimes' (p. 1). This was an educational policy reminiscent of Evangelical Christian policies in the USA referred to by Apple (2001) where 'the growing influence of authoritarian, populist religious conservatism in education' (p.

27) did everything possible to bring God back into schools. To the anti-Western religious leaders of the Islamic Revolution of Iran, the universities' secular curricula were required to comply with the Islamic teachings by courses intended for such a purpose. From their perspective, the course contents of the curricula had to be legitimized by a clear relationship with the Holy Quran and other Islamic canonical, orthodox sources. This again is a fact reminiscent of the situation in the US as portrayed by Apple (1998), underscoring' the formation of a new hegemonic bloc that is pushing education in particular 'rightward' direction' (p. 181).

However, adopting such an approach has been an outright violation of the dual explicit objectives of RETP, with no hope of any future realization of the optimal efficacy of the curriculum at national level. To account for the root cause of the current deficiencies in RETP, the reason appears to be found in the nature of the curriculum which is an ideologically-motivated curriculum intended partly to legitimize the power by propagating a kind of ideological commodity wrapped up by the ruling establishment. This particular type of curriculum is not designed by the specialized department or organization responsible for such tasks (e.g. Educational Planning Bureau of the Iranian Ministry of Science, Research, and Technology), because the two relevant bodies are not autonomous but subordinate to the rules and regulations passed and authorized by the CRHC. Accordingly, it is safe to claim that RETP is in a way a product of the interactions and decisions made in the interface between two political and educational institutes (CRHC vs. the Ministry); a situation reminiscent of the one conceptualized by Medgyes & Nikolov (2010: 265). This is, in fact, a characteristic feature of politically-centralizing systems (authoritarian regimes) in which macro-decisions are already made by superordinate institutes, and subordinate organizational components are

required only to put plans into practice, with no allowance for specialized professionally educational autonomy.

7.2 Recommended Alternative Courses

Now, appreciating the incorporation of the new relevant courses into RETP explained in 6.1, we offer our recommended alternative courses believed to comply with the explicit dual objectives of the syllabus, within the same overall 136 number of credits allocated before.

7.2.1 Reincorporation of the Deleted Basic Courses

Given the unquestionable role of the Basic Courses (English Conversations I & II, Reading English Texts I & II, and English Grammar I & II) in enhancing the competence and performance of the undergraduate students of RETP, it is recommended to reincorporate those deleted essentially necessary courses into RETP in order to increase their credits from 6 to 12; thus making provisions for developing more enhanced translation-related competence and/or performance of the students.

7.2.2 Omission of Irrelevant ESL/EFL Courses and Replacing them with Relevant Specialized Courses

As argued in 5.3 above, the 3 irrelevant ESL/EFL Courses (6 credits) have no role in enhancing the competence and performance of the students of RETP as far as translation from/into English is concerned; it is recommended instead to select 3 relevant courses of utmost importance to students of English-Persian translation today. For instance, given the prevailing popularity of audio-visual materials, and the unfortunate shortage of such relevant courses in RETP (only a 2-credit course), it is recommended to increase the credit number of audio-visual courses from 2 to 8, thus incorporating 4 audio-visual courses instead of 1. This would no doubt contribute to the competence as well as the performance of the

clients of RETP.

7.2.3 Omission of Irrelevant "L2 Language" Elective Courses

Given the arguments and explanations in 6.4, leaving the 10-credit courses known as 'L2 Language' (routinely, French) intact in the current RETP is against any scholarly educational rationale. Therefore, it is recommended to omit this category of courses altogether to avoid any further waste of energy, time, human as well as financial resources. Even if there is any insistence on keeping the course titles in the current curriculum, it is suggested to logically turn to the L2 Language with which Persian has had the deepest historical linguistic connections so far, and maintained the most extensive relationships throughout history; i.e. Arabic language. In fact, in translating English into Persian and vice versa, Arabic plays a crucial part simply because Persian language has historically been reliant on Arabic vocabulary, grammar, and even rhetorical devices.

7.2.4 Omission of Irrelevant Mandatory General Courses and Replacing them with Relevant Courses

The biggest problem with RETP is found here with 22 credits of Mandatory General Courses, with no role in improving translation-related competence or performance of the students either in translating from English into Persian or vice versa. The complete course titles of this category of courses (12 courses) were listed in 6.5 above. To offset the drawbacks of this section of the curriculum, the two following alternatives (7.2.4.A & 7.2.4.B) are suggested:

7.2.4. A. Retaining all Irrelevant Mandatory General Courses but Offering them in English

According to this recommended choice, all the irrelevant Mandatory General Courses could be left intact in RETP, but

offered in English to help students gain more reliable translation-related competence and/or performance. This is believed to be more productive and in accordance with the dual objectives of RETP, to be complemented by development of the relevant textbooks.

7.2.4. B. Substitution of Irrelevant Mandatory General Courses with Relevant Courses

According to this recommended choice, firstly, the omitted 12-credit Basic Courses (6.2, above) are reintroduced into the curriculum, secondly, the 6-credit ESL/EFL Courses (6.3, above) are omitted to be substituted by relevant translation courses, and finally, 22 credits of relevant translation-related courses are incorporated into RETP to enrich the curriculum in a purposeful way. These revisions are deemed necessary because of the following reasons:

1. No imminent threats are visible to endanger the perceived religious and/or political identity of Iran's students' population.
2. A sufficient number of 8 "Islamic" courses are already embedded in RETP.
3. A proportionate number of 10 credits of Persian Language and Literature are also among the courses in RETP, to further guarantee that the curriculum sufficiently complies with the cultural norms of the country.
4. The explicit dual objectives of RETP are now aptly taken into consideration, in particular with respect to the necessity of improving the translation-related skills and qualifications in the students.

In case the above arguments and rationale are found satisfactorily persuasive, then a collection of 22 relevant courses are recommended to be introduced into the curriculum to empower the efficacy of RETP:

Translating Medical Texts and Discourse (2 credits), *Translating Engineering Texts and Discourse* (2 credits), *Translating Mathematical Texts and Discourse* (2 credits), *Translating Drama Texts and Discourse* (2 credits), *Translating Sports Texts and Discourse* (2 credits), *Translating Tourism- Commercials Texts and Discourse* (2 credits), *Team-Translating and Project Management* (2 credits), *Advanced Persian Writing* (2 credits), *Excerpts of Persian Prose and Poetry* (2 credits), *Introducing Wes tern Civilization and Culture* (2 credits), and *Iranian Studies in Translation* (2 credits).

Conclusion

The aim of this study was to critically analyze the different components of RETP. This appears to be of significant importance because the document has affected every aspect of English translation pedagogy in Iran since 34 years ago, and is expected to do so until an unforeseeable future as a roadmap for the major stakeholders in the field. As a critical study, the research made use of concepts found in curriculum development and syllabus design to pinpoint both the merits and demerits of this revised curriculum. To this end, four research questions were formulated to help figure out which of the courses in RETP are irrelevant to its objectives, what reasons were behind their incorporation into the curriculum, whether or not the document was ideologically-motivated, and what alternative courses could be suggested to compensate for the perceived drawbacks and enhance its efficacy. Then, on analysis of the data it was found that although a few new relevant courses have been incorporated into this revised curriculum thought to be of value in enhancing the efficacy of the programme, a large number of educationally irrelevant courses are still there: 22 credits of Mandatory General Courses, 10 credits of Language Two Courses, and 6 credits of irrelevant ESL/EFL Courses. What further aggravates the issue

at hand is that 12 crucial Basic Courses have also been omitted from the curriculum. Now, it is evident what a severe blow the efficacy of a curriculum of 136 credits will receive when as many as 50 of its credits are damaged in one way or another. Data analysis of the issue carried out making use of the theoretical framework adopted, revealed that RETP is a curriculum initially shaped in a particular historical context in contemporary Iran known as the Cultural Revolution; a period during which decision-making for educational planning underwent a fundamental change. A new non-elected, politically-appointed institute, CRHC, took over the professional educational responsibilities from the relevant Iranian exclusive decision-maker (i.e. Ministry of Science, Research, and Technology) to impose a large number of ideologically-motivated courses on the curricula to mark its hegemony and distribute its favored ideological values. The disproportionate mandatory sociopolitical, as well as Islamic, courses incorporated into RETP were intended to ideologically 'vaccinate' the students against the so-called secular Western ideologies. In practice however, such professionally irrelevant, overweight courses contravened the professional explicit dual objectives of the programme. Afterwards, concentrating on the sociocultural developments in both Iran and the world, and enumerating a number of reasons requiring curricular innovation, the rest of the study was followed by a list of recommended relevant courses to enhance the competence and performance of the target students of RETP.

The findings of this study are on the one hand in line with the researchers who argued that ETP was affected by the curricula of either English Language Teaching Programme or English Language and Literature Programme (Ebraahimi 2010; Mirzaaebrahim Tehraani 2002; Mollanazar 2002; Nasre Esfahaani 2010), or those researchers on the other hand who argued that the curriculum is far from efficacy because it has

failed to take into consideration the views of the insiders (Haajibaabaaee 2010) or has insufficiently cared for the real market needs (Khoshsaligheh 2013; Nasrollahi Shahri et al. 2016; Saalaari & Khazaaeefarid 2014). However, the most important findings of the study (i.e., the overabundance of ideologically-motivated irrelevant Mandatory General Courses in RETP, the necessity to making revisions in how to offer the courses, or to substitute them with an equivalent number of relevant translation-related courses) have not been addressed in any other research articles before. It is particularly so because a series of 50 irrelevant credits in a curriculum of 136 credits can adversely affect the efficacy of any plan in achieving its objectives. Another new finding of the study was to call for a purposeful, systematic coordination among the professionally-relevant bodies to restore their authorities to be able to make a real, valid evaluation of the educational needs of the student clients. It is hoped that the recommended courses may accommodate the explicit dual objectives of RETP, in enhancing the relevant competence and performance of the students, and finally contribute to the efficacy of the curriculum in its specific context.

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Science Texts Translated from English into Gujarati in the 19th Century: A Translation History

SUNIL SAGAR

Abstract

History pertaining to 19th century India has diverse strands running into different directions. These strands are also intertwined beautifully. History of science in India, history of textbook production and history of public instruction are a few of threads that bind 19th-century colonial history. It is hardly surprising that translation runs seamlessly through these strands. But its role has scarcely been analyzed in its true context. The paper attempts to unravel translation and its history concerning science texts translated from English into Gujarati. It aims at providing an overview of the kind of texts undertaken for translation, the translators who attempted it and the context wherein these translations occurred. The paper tries to articulate the significance that translation had for the history of science in India, history of textbook production, history of public instruction in 19th century Gujarat.

Keywords: Public Instruction, Textbook Production, Science Education in India, Translation History.

Introduction

Translation matters because it exists at the intersection of different domains. When studied in its context, it throws light on events in history that otherwise seem unrelated. It is an intercultural endeavor that brings together not only cultures but also facilitates knowledge transfer in different domains. While some work has been undertaken concerning history of translations of literary texts from English and other languages into modern Indian languages, a lot still needs to be explored in terms of translations of texts from different domains such as science, history, religion, philosophy, and medicine etc. into modern Indian languages. The reason why such an endeavor is

vital is that it has the potential to shed light on how the knowledge from these disciplines was transferred to India and access to these texts was created for the masses. Public instruction in India in the 19th century cannot be imagined without studying the way these translations must have happened because this is the exercise that made textbooks available in schools.

The present paper is aimed at putting together an account of how science texts/textbooks were translated from English into Gujarati in the 19th century. A simple bibliography or list of translations is also not enough because a bibliography will not be able to capture the nuances of the translator's motivation for translation, his context, the role of agencies and institutions. Therefore, the paper endeavors to not only document these valuable 19th century translations but also provide a cohesive and factual account of how and why these translations occurred. The 'how' and 'why' here refer to the overall context within which the translations occurred. Detailing each aspect of the context would probably call for a book on this topic. Therefore, to restrict it to the length of the paper, an effort has been made to provide what might constitute merely an overview of the context that orients the reader to the 19th century backdrop wherein these translations occurred and the account of translators' lives and work. Such an overview is not the end of the research in this area but merely a starting point. More comprehensive and more detailed accounts of translations and translators may follow in future. Therefore, the paper focuses on providing the first ever account of the major translations and the major translators of science texts from English into Gujarati with an emphasis on contextualizing them.

Methodology of Translation History Undertaken: An Overview

For an emerging area like translation history, the concerns related to its methodology will remain a matter of debate and discussion. While there has been significant progress in the theory and practice of the methodology of translation history, India has seen little progress in the same. Barring a few publications like National Translation Mission's *History of Translation in India*, and a few stray papers here and there, there is hardly anything to turn to for either theory or practice of translation history. The reason why this matter is because methodology for translation history also evolves with practice as the context of a country and culture may call for a different approach.

In any case, if one were to rely on the existing practice of the methodology of translation history available in the West, one needs to take a host of ideas into account before proceeding further. It is needless to say that any one model or approach may not work. Therefore, one needs to consider ideas evolved in the West that may prove fruitful for the Indian context. For the purposes of this paper, the first and foremost care has been taken to establish the chronology of translations because history is at the end of the day a systematic arrangement of events explained in a cogent manner. Secondly, the methodology demands that one provides a logical account of the past and not a mere list of translations. In India, this has been an area of concern because translation history has been reduced to comparing two translations or it merely revolves around talking about translations in isolation, cut off from their context. As Venuti (2005) says, translation is shaped by 'every stage of its production, circulation and reception, by its historical moment' (p. 03). Along the similar lines, Anthony Pym has been insisting on focusing on 'why' rather than

'what' while researching on translation history. In other words, history has been far too long focused on translation itself at a superficial level rather than focusing on why or the context of the translation that has the potential to explain translation in all its nuances including its poetics and politics. Pym also talks about humanizing translation history in his famed paper "Humanizing Translation History". In fact, he goes on to insist that we must study the translator first and then the translations because the key to understanding a translation perhaps lies in the study of translators. The reason why this paper provides detailed account of translators wherever possible or delves into their life and work stems from the increasing focus on the study of *translators* with respect to translation history.

Not only Pym but also D'hulst (2010) has emphasized on the 'intellectual biography' of the translator while writing translation history (p. 399). Andrew Chesterman went to the extent of writing a paper titled akin to James Holmes' "The Name and Nature of Translation Studies" and titled it as "The Name and Nature of Translator Studies". Therefore, the practice that is widely prevalent in India to simply list the translations in some sort of order and ignoring the subjective and human aspects of the motivation and objectives of the translator needs to be transformed into full-fledged studies of translators and their lives. The present paper delves into archival details of the lives of the key translators for this purpose so that one can, what Pym (2009) cites from Bourdieu, "subjectivise the objective" (p. 19). It denotes how we must bear in mind that the things we study have been created by people and made available by people, always acting with specific purposes. In other words, detailed study of translators in terms of their context, motivation, work, patronage provided to them and their personal objectives while undertaking the translation needs to form the core of the methodology of translation history. For this paper, the effort has been made to

explain the life and work of translators of science texts in a way that it illuminates the context of these translations enabling a fuller account and understanding of history.

Translations do not occur in a vacuum. Therefore, one must explore how translations are undertaken in the practical realm also. In other words, translations, like creative works, need publishers and individuals who extend financial support and provide patronage to this kind of work. In this context, limiting the methodology of translation history to merely a study of whether the translation adheres to the original or not, as has been the case in India, does not do full justice to translation history. Therefore, the present paper also provides an insight into the role played by institutions, agencies and individuals in making these translations possible. In providing an account of the life and work of translators, effort has been made to throw light on the role played by these institutions and individuals and the interplay of power relations.

Since these translations have a bearing on public instruction, it is necessary to relate every bit of historical information available to the context in which these translations occurred. Therefore, the methodology undertaken for translation history for this paper takes its cue from the various important factors shaping the translations- the life and work of translators, the context of the translations, the role played by agencies and institutions, the chronological and logical account of translations in their context and the comprehensive, if not complete, overview of the science texts translated in the 19th century from English into Gujarati. While no translation history is complete in itself, the effort has been made to unearth new information and explore all possible archival material on the topic. The methodology of translation history with respect to this paper is informed by the theory and practice of translation history in the West. However, due to the

limited amount of archival material related to the topic, not every aspect of the translation history can either be covered or explained in the greatest possible detail. However, in the context of a vacuum of translation history in India, initial expositions related to translation history such as this paper should be viewed in that light and be taken as the stepping-stone to better and more in-depth research in this domain. It is hoped that the methodology of translation history will also evolve as more work related to translation history is undertaken and the same is debated and discussed as we evolve.

The following sections on major translations and key translators are designed to shed adequate light on translation history related to science texts translated from English into Gujarati in the 19th century. While they are titled as major translations and key translators, these sections provide a systematic and in-depth account of the context, history and evolution of translations with respect to 19th century history per se when it comes to colonial India, public instruction and its evolution, agencies and institutions and individuals who made their mark on the same.

Major Translations

Since translation history is in a nascent stage, we have not yet fully developed its methodology or refined its tools. As a result, it is an uphill task to even get started with this kind of a project. The first challenge in translation history of this sort is to locate the bare minimum details regarding translations. In the absence of a detailed bibliography of translations, one has to consult various archival resources to collate data on these translations and prepare one's own list of translations and other ancillary details.

When one studies various old catalogs such as *Catalogue of*

the Library of India Office, Catalogue of Native Publications in the Bombay Presidency, etc. one may be able to provide a brief account of major translations that occurred as far as science texts are concerned. In terms of documenting the major translations in the science domain, these catalogs seem to suggest the first translation occurred as early as 1825. *A Treatise on Arithmetic* was translated into Gujarati as *Gunit.* It was followed by a translation of Lieutenant Colonel Pasley's *A Course on Practical Geometry* titled as *Kartavya Bhumiti.* It was published in 1826. *Elements of Algebra* was translated as *Bijaganita* in 1828. Charles Hutton and Bonnycastle's two texts – *Arithmetic and Book-keeping in Single and Double Entry* and *Course of Mathematics* were translated in 1828. *Course of Mathematics* was into two volumes. *Bhumiti* and *Sidhiliti Trikonmiti* were translations of *Course of Mathematics* Vol. 3 and 5 respectively, published in 1828. These early translations were done by Captain George Ritso Jervis. As one can see, there was a persistent thrust on Mathematics and allied subjects. The fact that these translations were published in a short span of 4 years between 1825 to 1828 seems to suggest there was some sort of urgency to bring out these translations. The next translation on a similar area occurred years later in 1868 after a gap of 40 years. Euclid's Geometry was translated by Pitambardas Tribhuvandas Mehta in 1872. J. Graham translated six books of Euclid in Gujarati in 1876. Balvantram Mahadevram Mehta translated R. Burchett's *Practical Geometry* as *Kartavya Bhumiti* in 1882. Barring one or two minor works, there are no further translations of Mathematics texts from English into Gujarati in the 19th century.

Dialogues on Geography and Astronomy, the first text on Geography, was translated as *Bhugola ane Khagola* in 1833. It was followed by Harilal Mohanlal's translation of *The Use of Globes* as *Bhugola na Upayogo* in 1867. A year later, Chhotalal Sevakaram produced the translation of *A Manual of*

Geography in 1868. This translation is unique because it was not a translation of the source text but it was based on the Marathi translation done by Major T. Candy. One might wonder if there is any connection between Major Candy and Chhotalal. Major Candy was a veteran Marathi translator. He was the Marathi translator employed in the education department, Mumbai. He translated several texts from English into Marathi. In the same way, Chhotalal Sevaklal was also in the employment of the education department. As it is evident, how they were both connected and how Major Candy's translation became a basis for the translation of an English text into Gujarati.

Geography of Asia was translated as *Asia Khand nu Bhugola* by Lalubhai Tarachand and Gangashankar Hargovinda in 1872. A text on geography of Asia was also rendered into Gujarati as *Bhugolavidya* by Mahashankar Pitambar Joshi in 1876. Dahyabhai Jagjivandas Mehta translated *Geography of Asia* as *Hindustanni Bhugola* in 1876. A text containing lessons on geography, anatomy and geology was translated by Krishna Ranchhod Travadi and Mahasukh Hargovind Dani in 1878. Mahipatram Rupram Nilakanth translated Professor A. Geiki's *Physical Geography* as *Science Primer in Gujarati: Physical Geography* in 1880.

A couple of texts on Geology were also translated. Theodore Cooke's manual of Geology was translated by Mahipatram Rupram Nilakanth as *Bhustaravidyana Mulatattvo* in 1873. Mahipatram also produced a Science Primer on Geology later in 1891. A text or two on astronomy was also rendered in Gujarati. Mahipatram translated Cooke's *Programme of Studies* as *Khagolavidya* in 1873. Balvantram Mahadevram Mehta translated J. Norman Lockyer's text as *Science Primer in Gujarati: Astronomy* in 1888.

The texts on Chemistry, Physics, and Biology were translated

as well. *Conversations on Chemistry* was the first such text to be translated into Gujarati. Mehrvanji Hormazji Meheta translated it as *Rasayanasastra Sambandhi Batchit* in 1851. Kaikhusrau Rustamji Vikaji rendered a textbook of elementary Chemical Physics into Gujarati as *Siddhapadarthavijnana* in 1873. Mahipatram brought out a Gujarati primer on Physics in 1875. Later in 1883, he also translated a Physics text as *Padartha Vignan.* H. E. Roscoe's text was translated as *Science Primer in Gujarati: Chemistry* in 1884. Dahyabhai Pitambarbhai Derasari translated Sir J. D. Hooker's text on Botany as *Science Primer in Gujarati: Botany* in 1892. As it is evident, the texts related to main branches of Science such as Chemistry, Physics, etc. were translated as a part of a series titled *Gujarati Primer in Gujarati*.

Key Translators

While most of us are eager to review the translation and compare the source text and target text, the work related to translation history begins somewhere else. Various scholars have commented on the significance of studying the translators and how without studying them, it would be nearly impossible to understand the translations as they exist.

To start with, Lefevere (1990), in his introduction to *Translation, History, Culture,* argues that we must find out "who translates, why, and with what aim in mind?" (p. 01). Until and unless we figure this out, a mere study of translations will yield nothing fruitful. Anthony Pym went on to dedicate a paper on it that was titled "Humanizing Translation History". He makes impassioned arguments to steer the research towards translators and how they go about their work. He insists that we need more than "raw data about texts, dates, places and names" (p. 42). In his view, we must be able to "portray active people in the picture and some kind of human interaction at work" (p. 23). In other words, the study of translations will not

suffice. We must enliven the context and throw light on the life and work of translators in a way that explains the translation. Andrew Chesterman went on to devise a new framework for this and came up with what he interestingly titled "The Name and Nature of Translator Studies". The emphasis, as one can see is on the word "Translator" in the title. One can go on citing various scholars in this regard but it is evident that without contextualizing the life and work of a translator, it would not be possible to understand the translation and its history because the key to a translation lies, at times, in the actions, motivation, motives, circumstances, interactions of the translator and forces and factors that influence his/her decision making. Therefore, a study of the life and work of translators of science texts is put together and provided below. However, it may be noted that the analysis of their life and work will depend on the availability of information so far. Therefore, the quantum of details regarding different translators presented in the paper may vary as per the availability of archival data.

Colonel George Ritso Jervis (1794-1851)

If one wonders how a British Colonel could wield Indian languages such as Gujarati and Marathi and translate from English into these languages, it was partly because Colonel George Ritso Jervis was born in India. *Obituary of Colonel George Ritso Jervis* published in the *Minutes of the Proceedings of the Institution of Civil Engineers* provides a brief account of his illustrious profile, life in general and his many contributions. It mentions how "his benevolent and wise endeavours to spread the blessing of education among the native Indians" that he will be remembered (p. 107). Being born in India, he had the exposure to Indian languages necessary for translation. He was born in Madras in 1794. His father served as Lieutenant-Governor of Cylon. Of four brothers, George was the eldest. While two younger brothers

served in Artillery, two elder brothers decided to work in East India Company in Engineering Corps. Each of the four brothers went on to earn a rank in their respective fields of work.

George went to Royal Military Academy, Woolwich at the age of sixteen. He completed his studies at the college which was newly founded by East India Company at Addiscombe. He excelled at everything and got a place for himself at Engineering Corps. After his return to India in 1810, he served in the field up to 1820. From 1820 onwards, his work in various institutions begins. From 1820 to 1830, he carries out duties in half a dozen organizations in various capacities. When these translations were undertaken, he held the rank of a Captain. It was later in 1849 that he went on to assume the rank of a Colonel.

As far as these translations are concerned, his work at two organizations necessitated these translations. These two organizations were- Engineering Department at Bombay and Bombay Native Education Society.

As head of the Engineering Department, he was required to plan and execute civil works of different kinds such as the building of roads, bridges, etc. It is hard to imagine how someone would think of translating Mathematics texts while carrying out civil works. However, Jervis envisaged these translations as a solution to the practical problem that he faced in the field. Right after he started his work at the Engineering Department, he realized that he had a small team of British men who could understand and carry out complex Mathematical calculations required for planning and carrying out civil works. While he had many Indian workers at his disposal, they were not conversant with the concepts of Mathematics necessary for meticulous measurement and planning of civil construction. Even if he wanted to acquaint

them with these Mathematical concepts, it was not possible because the textbooks of Mathematics were in English and the Indian men did not have the exposure to English. To scale up his civil construction work, Jervis needed a large team of people who could understand and apply Mathematical concepts. For this, he set up 'Engineer Institution' which he called '*Guneet Shilp Vidyalalya*' in 1823. In this institution, he introduced courses to train young Indian students in civil works. However, to provide this training, he needed textbooks in Gujarati and Marathi- two widely used Indian languages in Bombay. All the existing textbooks were obviously in English. To make these textbooks available in Gujarati and Marathi, he undertook the task of translating these textbooks in these two languages. This is how these Mathematics texts were translated into Gujarati and Marathi. If one does not consider his work as head of Engineering Department, it would be next to impossible to explain why and how a Colonel in the Engineer Corps went on to translate a score of Mathematics texts into Gujarati and Marathi.

While all this was taking place at Engineer Institution, Jervis was also actively involved in another landmark development. To promote the access to education, the Bombay Education Society was set up in 1815. In 1823, the Bombay Education Society created a committee called Native School-book and School Committee for the publication of textbooks in native languages. Later on, the Committee went on to transform into Native School-book and School Society. The translations were published under the aegis of the Society. What connects Jervis to this is that he served as Secretary of the Society and spearheaded the task of translating the texts and getting them published.

In these two major ways, Jervis led the translation of Mathematics texts early on and paved the way for the later translators of Science texts. His translations also had a positive

impact on the training of young students for civil works and the rise of public instruction in vernacular languages.

James Graham

Very little is known about this particular translator. However, there are enough details to explain why James Graham went on to translate science texts into Gujarati. To start with, he worked as Headmaster or Principal in Surat English School where other translators or key figures such as Mahipatram Rupram Nilkanth, etc. worked with him as colleagues. He served as Headmaster from 1850 to 1855. He rose to the rank of Superintendent of Schools in Gujarat as well.

Right after Education Department was formed in 1855, Graham was appointed the Gujarati Translator. As the *Report of Director of Public Instruction* (1855) mentions, his "zealous efforts to improve scientific literature of that province are elsewhere noticed as highly creditable to him" (p. 137). He translated works like Lardner's Euclid, Hart's Mechanics, Davis' Conic Sections. He was singularly proficient in Gujarati language. Hope mentions how he used Graham's manuscript on Gujarati grammar while preparing the text on the subject.

In the absence of these details, Graham's translations make no sense or appear random. However, once one puts together these details of Graham's life and work, it is easy to infer why he went on to translate the Science texts. There is always a plausible account of why and how a translator acts in a particular way, provided the translation historian is willing to sift through the maze of facts and data.

Mahipatram Rupram Nilkanth (1829-1891)

Mahipatram Rupram Nilkanth was a man of many parts. He was an educationist, social reformer, writer, and biographer. The last name 'Nilkanth' was not his surname but the name of his great-grandfather's grandfather- Nilkanth Mehta. Mehta

served as a Minister of Nawab of Surat. Mahipatram was born in Surat on 3rd December, 1829. He studied in a village school and later became a teacher in the same school in 1851. He also went to Elphinstone College, Bombay, for higher studies in 1852. He was appointed to the post of a teacher at Elphinstone School as well in 1854. Later, he was appointed Acting Headmaster at a school in Ahmedabad in 1857. He also served as Sub-Deputy Inspector of Schools in Ahmedabad where the famed T. C. Hope was the Inspector. As mentioned in *Sachitra Saksharmala*, he served as a member of the "Book Committee" in 1858 and worked on the "Hope Series" of textbooks (p. 102). There was a growing requirement to start a training college to provide requisite training to teachers. To survey the existing colleges in England and observe their best practices, Hope asked him to visit England in 1860. Upon his return, he was made the Principal of the Gujarat Training College in 1861. He held the post till retirement. He was accorded 'Rao Saheb' and Companions of the Order of Indian Empire (C. I. E.) in 1885. He passed away on 30th May, 1891 in Ahmedabad.

During a long and illustrious career, he held several key positions and worked in diverse organizations. He was closely associated with organizations of social reform, art, and culture such as Prarthana Samaj and Gujarat Vernacular Society. In fact, it was said that there was no organization of social reform in Ahmedabad wherein Mahipatram did not serve as the Secretary. However, an average Gujarati and average literature scholar and student know him only for his writings. Primarily, he is well-known for his novels such as *Sasu-Vahuni Ladai* (1866). He is also remembered for the first travelogue in Gujarati titled *Englandma Musafarinu Varnan* (1862). He also wrote the first few biographies in Gujarati. He provided the biographies of Karsandas Mulji and Durgaram Mehta. As his wife was also a social reformist, he wrote her biography too. It

was titled as *Parvatikunwar Akhyan* (1881). His *Akbarcharitra* (1887) was based on *Akbarnama.*

However, little is known about his translations. While the present paper deals with his translation of Science texts and textbooks, it should be noted that he was equally diverse in his translations too. He translated texts on subjects such as Geography, Geology, Physics, Education, History, etc. It is a common misconception that translators undertake translation out of their will and volition. When one looks at a list of translations that a translator provided, most people assume that the translator made a conscious selection of these texts purely based on his free will. However, it is not the case on a number of occasions. In this case, too, it is hardly the case that Mahipatram, the author of literary texts, translated the texts on Geography out of his desire to render these texts in Gujarati. In fact, the facts reveal that he translated them as a part of his job. While he held a number of positions in the British administration, it was his job as the Gujarati Translator in Education Department that made these translations possible.

In the report on public instruction titled *Report of the Department of Public Instruction in the Bombay Presidency* for the year 1867-68, Mahipatram's report as Gujarati Translator in the Education Department provides the requisite testimony of how he did not choose these texts but carried out his duties as a translator and translated the work assigned to him. It is titled in caps as "REPORT OF THE GUJARATHI TRANSLATOR, EDUCATIONAL DEPARTMENT FOR THE YEAR FOR 1867-68". The first few lines will suffice to show how he was merely carrying out his duties rather than translating based on what he liked or deemed extremely important to be taken up for translation:

My personal work was set as below:

> Compiled a Gujarathi History of England from the

reign of Edward VI to that of Queen Victoria; revised the same up to the reign of Edward IV.

Examined and reported on the following works:

1. A poem, entitled Panipat, by Mr. Hargovinddas Dwarkadas
2. Translation of Shakuntala, by Mr. Javerilal Umiashankar Yajnik
3. The same, by Mr. Dalpatram Pranjivan Khakhkhar
4. Shares and Speculation, by Mr. Mancherji Cawasji Shahpurji
5. Rudiments of Geography, by Mr. Jijabhai Karsetji (p. 268)

In this way, he goes on to list 10 assignments in this report. In a subsequent report published a year later, he lists, in total, 34 assignments.

As it is evident, he was serving the British Empire by compiling their history in Gujarati and did not work independently as a translator. Secondly, the kinds of assignments that are listed are so eclectic and diverse, that there is no way he could have selected them. Instead, these assignments came to him as a part of his job as the Gujarati Translator in Education Department. In fact, each of these translations mentions that it was translated by Mahipatram Rupram Nilkanth, Gujarati Translator, Education Department. Therefore, it debunks the myth that translators selflessly translate texts voluntarily chosen by them for the greater good. They have different kinds of motivations that make them take up translation assignments. This is precisely why it is imperative that one studies the life and work of a translator rather than merely looking at the list of translations carried out by him. The logical explanation as to why a translator translated a particular text, at times, lies in his life events and experiences. Until and unless their life and work are thoroughly investigated, the most important historical question 'why' the translator translated a particular text will remain

unanswered. In this case, Mahipatram translated these diverse texts as a part of his assignment as Gujarati Translator. It might have been done with the noblest of intentions but it was definitely not out of his free will. It was as a part of his employment as Gujarati Translator with Education Department that he translated these Science texts and textbooks. It should be put into perspective in this way rather than accepting his translations as selfless acts or random events.

Chhotalal Sevakram (1842-1910)

Chhotalal Sevakram was born in Ahmedabad in 1842. He studied in vernacular and English schools. More importantly, highly influential people such as Haridas, Mansukhram, and Ranchhodbhai Udayram were his classmates and it is worth noting that all of them went on to serve the kings in the Princely states as Ministers. Chhotalal was no exception. Initially, he was in the employment of Dungarpur Prince as a tutor. Later, he served as a teacher to the king of Kutch and went on to assume the rank of a Minister as well.

Now the same question may plague us as to how Chhotalal went on to translate texts of Geography while he had a completely different trajectory of life in the employment of Princely states. His journey as a translator is no different from Mahipatram because Chhotalal served as 'Translation Exhibitioner' right under the leadership of Mahipatram in the same Education Department! It is, at times, amazing to discover how two unrelated translators are bound together with something like a tiny little job in the British Empire. Till one does not discover the link between Mahipatram and Chhotalal, it seems as if they were two unrelated translators translating in their own ways. However, if one traces the facts and the trajectory of their lives, it leads us to the same Education Department wherein they both worked as colleagues and collaborators as translators. The same report that was cited

earlier contains the details of the work done by Chhotalal as Translation Exhibitioner. Mahipatram writes:

Work done by the Exhibitioner, Mr. Chhotalal Sevakram: Revised and enlarged the Outlines of Roman History, translated by Mr. Ganpatram Venilal. Made a fair copy of the revised manuscript. Revised greater portion of the Guzerathi translation of Major Candy's Manual of Geography, Volume I and the whole of Volume II. Compared fair copies of this translation, when ready for submission. Translated 105 pages of Morris' History of India (p. 268).

As one can see, the translation of Morris' *History of India* into Gujarati which is attributed to Chhotalal was carried out as a part of his duty as Translation Exhibitioner. As was the case with Mahipatram, Chhotalal's translations were also assignments he carried out as Translation Exhibitioner at Education Department. If anything, tracing the report and the link between these two translators sheds new light on how they worked together and brought out these translations not as random publications but as systematic assignments all under the aegis of the Office of the Gujarati Translator within the Education Department. It also explains why both of them carried out translations of texts related to Geography, History, etc.

As an aside to this, it should also be noted that Major Candy whose text Chhotalal translated was Marathi Translator with Education Department! All these translations were connected and linked in a way that defies human imagination. None of it was random or driven by the whims and fancies of a translator. It was all a part of a larger scheme of things under the British Empire.

T. C. Hope (1831-1915)

Theodore Cracraft Hope, popularly known as, T. C. Hope

hardly needs any introduction. He is well-known for "Hope Series", a series of textbooks that he envisioned. He was an Education Inspector in the Bombay Presidency. During his tenure, he introduced numerous reforms. However, it was the preparation and publication of textbooks that Hope is better known for. It is interesting how it was Hope who invited Mahipatram to join this project of preparation of textbooks. Among the various translations of Science texts, it is pertinent to note that Hope translated one of the texts. It was a text of geography that he translated as *Bhugolavidyana Mulatattvo.* It was published in 1878. If one were to list those who contributed to the rise of translations in a major way, he will certainly feature prominently in that list. However, since this is only about those who actually translated a text, Hope figures as a minor translator as he provided only one translation pertaining to Science textbooks.

Nandashankar Tuljashankar Mehta (1835-1905)

Nandshankar Tuljashankar Mehta is better known to Gujarat and Gujaratis as the author of *Karan Ghelo,* the first novel in Gujarati. He was born in Surat in 1835. For those who know him as the novelist will find it hard to believe that he also translated a text on trigonometry in Gujarati. However, such is the nature of translation history that a rigorous investigation invariably reveals threads that provide a perfectly logical explanation. It also means that one has to start with the belief that such an explanation exists and should not dismiss any translation as random.

As far as Mehta is concerned, it is interesting to note that he worked as a teacher in a high school in his hometown in 1855. It may seem like an ordinary detail but it is not an ordinary detail when you consider the people he worked with. The school was known as Surat English School that was established in 1842. Mehta worked as an Assistant Master

under the leadership of Mr. James Graham, who served as the Headmaster. This is the same Graham who translated Science textbooks. As if it was not enough, Mehta also had with him Mahipatram Rupram Nilkanth as a colleague in the school. Later, he went on to be the first Indian headmaster of the school in 1858. When one puts together these details, Mehta translating a Science textbook begins to make sense.

Mehta also served as a member of the famed textbook committee formed by T. C. Hope. Therefore, his translation was not a random one but may have been a part of the larger school textbook project. It should also be noted that publication of Mehta's novel *Karan Ghelo* was also funded by the British administration.

Later, Mehta served as Principal of Teachers' Training College till 1867. It was Hope who convinced Mehta to join Indian Civil Service. As a result, he subsequently joined the revenue service and served in different parts of Gujarat such as Ankaleshwar, Devgadh Bariya etc. He assumed the charge of a Minister in Kutch in 1880 and was appointed the Political Agent of Godhra in 1883. He was accorded the honor of "Rao Bahadur" in 1877 by the British Government. He passed away in 1905.

As one can see, an investigation into a single translation that Mehta carried out unravels a gripping narrative of how his life and work were intimately related to the rise of Public Instruction in Gujarat and how he worked with the key figures of the translation history pertaining to science textbooks such as James Graham, T. C. Hope and Mahipatram.

Dahyabhai Pitambarabhai Derasari

Dahyabhai was born in 1857 in Surat. He acquired his education at various places. He studied at Ahmedabad high school and then shifted to Pune College of Science. He also

went on to study abroad. In London, he studied at King's College and Graze Inn. In 1896, Dahyabhai went to England and earned the degree of Barrister at Law. *Sachitra Saksharmala* mentions that he also cleared "advanced level exams of geography" (p.196).

However, he made Rajkot his base for most of his work. He started his work as an assistant in Kathiawad Training College situated in Rajkot and went on to assume the responsibilities that of Acting Principal. He also served as Honorary General Secretary of Kathiawad Lang Institute and Watson Museum. Watson and Lang were functionaries of British Government in Rajkot in whose honor these institutes were later set up. He authored books such as *Haridharma Shatak, Saral Arthshastra, Vidyarthi no Mitra* etc. His translations include titles such as *Science Primer in Gujarati: Botany* and *Science Primer in Gujarati: Physical Geography.*

Rationale behind a Different Structure of the Paper

Unlike in India, translation history research has been accorded a special and unique space in the West within the realm of Translation Studies. Ever since, translation history emerged as a research area following the cultural turn, the West has witnessed a continued discourse on how translation history should be approached and how research should be pursued in the same. Since translation history is a distinctly different area compared to other areas, it has invoked very different approaches from a variety of translation scholars. Almost every known scholar of translation has argued for a different space for translation history and for a different approach to pursuing translation history research.

Unlike the focus on source text and target text and the quest for equivalence, the focus shifted long back in the West with the cultural turn in translation studies. The focus shifted to the translator because it is in his/her decisions lies the answer to

either the equivalence or lack of it, the strategies deployed, the final shape that translations take and the power relations of his/her times. As Venuti (1995) remarks in "Translation, Community, Utopia":

> The inscription begins with the very choice of a text for translation, always a very selective, densely motivated choice, and continues in the development of discursive strategies to translate it, always a choice of certain domestic discourses over others (p. 468).

Scholars such as Anthony Pym evolved a systematic theory of translation history research centred upon the figure of translator and argued for a distinctly different approach to translation history research. He went on to put translator first as he (1998) asserted "Study the translator first, then the translation" (p. 30). His work titled "Humanizing Translation History", "Shortcomings in the Historiography of Translation" and *Method in Translation History* clearly articulate the need to shift and transform the way translation history is carried out.

On account of these developments, translation history has emerged as a niche area within Translation Studies, leaving behind the usual research strands and strategies. As Georges L. Bastin and Paul F. Bandia (2006) posit in *Charting the Future of Translation History*:

While much of the earlier work was descriptive, recounting events and historical facts, there has been a shift in recent years to research based on the interpretation of these events and facts, with the development of a methodology grounded in historiography. Translation in history is now being linked to themes such as otherness, ideology, manipulation, and power. Clearly, progress has been made, and the history of translation has become a viable independent research area within translation studies (p. 11).

Its profound potential notwithstanding, Lieven D'hulst (2010)

rues the fact that "the history of translation has not received the attention it merits in terms of research and cannot be compared to any other type of research in translation studies" (p. 397). As it is evident, translation history is a research area unlike anything else in translation studies. If one were to accept that, it is evident that how research takes place in this area and how it is articulated in the papers and books will also need to undergo significant change compared to the usual translation studies research.

In "Introduction: Rethinking Methods in Translation History", Carol O'Sullivan also defines the intricate and complex relationship between translation and history and the way they are interlinked:

The relationship between translation and history has been present, and problematic, since the inception of translation studies. History as an empirical discipline is elusive in James Holmes's 1988 map of the discipline, though the map does include a heading for ''time-restricted'' theories of translation. Over time, the ''history of translation'' has sought to account for the circulation and canonization of texts via transformation and transfer. More recently it has turned its attention to the networks of agents involved, the technologies with which translations are produced, and their reception and impact. This of course by no means exhausts the possible relationships between translation and history (p. 131).

All of this has a bearing on how the research is presented and articulated in the form of articles and books. There are two distinct ways in which translation history research may be undertaken. One is to focus on the theory of translation history and work out theoretical frameworks for pursuing translation history. The other is the case study approach. The case study approach would mean that one takes up an author, a set of texts, a domain or a time period and presents a systematic and

cogent account of how translations occurred in the same. When one does that, its presentation is likely to be different from the usual research in translation studies because the thrust is on history, chronology, actors, agents, institutions rather than the usual research in translation studies which focuses on source text, target text, equivalence, issues of translation etc. Translation history focuses on case studies and case studies call for a different presentation of facts and data. In the case of this paper, it applies the same.

A typical translation studies paper would take up the science text and its translation and compare the two. It will follow that kind of structure. A proper translation history paper would focus on the context of the translations and seek to explain why and how translations occurred. It will also invest in the study of translators because the human being behind the translation holds the key to the way translation is shaped. In the case of 19th century translation history, the flow of research would be something like this. First of all, one would need to provide an overview of translations which took place in different domains such as Science, History, Literature, Medicine, Philosophy etc. and offer a first ever documentation of all translations and their respective translators in a single space in the form of a paper. After that, case studies on specific translations and/or translators can follow.

The present paper also aims to provide a first ever account of translation of science texts from English into Gujarati. Since it is the first ever account, it is merely an overview of translations and translators emphasizing and dwelling on the contexts of these translations and translators. Therefore, the paper has been structured in this way and is conceptualized to provide an overview of why and how translations occurred and explain the way translators acted as they did in the selection of the domain and texts, timing of these translations, the way they

responded to the forces of their times etc. In this context and background of a unique space that translation history research holds within translation studies, one should approach the present paper that is structured to suit the reconstructing and recounting of the way translation of Science texts occurred from English into Gujarat in the 19th century.

Conclusion

Being an uncharted terrain, translation history offers rich potential for new discoveries. Translation of science texts is one such area wherein new findings may be possible. There are quite a few texts which may need to be recovered. Likewise, there are translators about whom we do not know much. Important details regarding the life and work of translators such Pitambaradasa Tribhuvanadasa Meheta and Mehrvanji Hormazji Meheta remain elusive to us till date. We are familiar only by their names and probably the titles of their translations.

While it is argued that we should also study the actual translations, and compare them with source texts and comment on the quality of these translations, it is not quite viable for a variety of reasons. Firstly, most of these texts are not available. Secondly, they are in a knowledge domain over which literature/translation researcher/historian cannot claim to have any expertise. In other words, it is not possible for a translation researcher to comment on the quality of translation of a Mathematical or Geography textbook. Hence, we may need to limit the scope of translation history in such cases to the point of placing these translations in their context and shedding light on the role played by translators and other actors.

As translation of science textbooks and access to these texts are central to the rise of public instruction, translation of these texts cannot merely be perceived as random acts or only an academic pursuit. These translations need to be contextualized or placed in the historical context of the 19th century colonial

rule. The role played by different translators such as Mahipatram Rupram Nilkanth also needs to be documented and highlighted for the purpose of humanizing translation history.

Translation plays a vital role in creations and dissemination of knowledge. In the 19th century, when cultures converged and scientific knowledge was ushered in India, it was through translation. In this context, translation of science texts made an enduring contribution in dissemination of scientific knowledge to masses through the channel of public education. History of translation is, in this sense, also a history of textbook production, rise of public education and dissemination of knowledge in the 19th century. The case study that the paper contains is merely a glimpse of the large area of history of translation that still awaits a more collective effort in terms of translation history research and publication.

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Socrates and Satyagraha in South Africa: A Critical Study of M.K. Gandhi's Translation of Plato's Apology

NIDHI J. MAKWANA

Abstract

M.K. Gandhi published a translation of Plato's Apology in Gujarati as Ek Satyavir ni Katha in his self-edited newspaper Indian Opinion in six instalments. The last instalment was published on 9 May 1908 (CWMG vol.8: 217). This translation played a vital part in Gandhi's first Satyagraha in South Africa. Gandhi's translation is ideologically loaded and provides counter-texts that both challenged imperial domination and provided themes and forms for the development of postcolonial debates and new senses of identity. In addition to his politics, Gandhi encounters several issues as a translator, especially with cultural equivalents, translating rhetoric speech and references to Greek culture, society and gods. This paper compares target and source texts and also explores the impact of this translation on the Gujarati community in South Africa and on Gandhi.

Keywords: Gandhi, Socrates, Passive Resistance, Translation Studies, Paratext, Refraction.

Introduction

The paper aims at a close, comparative study of M.K. Gandhi's Gujarati translation of Plato's *Apology* as *Ek Satya Vir ni Katha*. The objective of this paper is to explore the correlation and impact of text on Gandhi's passive resistance and his Satyagraha in South Africa. The methodological framework includes a broader understanding of the discipline of Translation Studies with specific reference to Genette Gérard's paratextuality and André Lefevere's theory of refraction for a systematic study of translated texts concerning language, culture, and society. Gandhi encounters several issues as a translator, especially with cultural equivalents and the task of neutralising the societal references of 399 BCE Greek societies

to 19th century Gujarati community.

The dialogue known as Plato's *Apology* or *Apology of Socrates* was penned in classical Greek, right after the trial of Socrates around 399 BCE. Apology is by no means an "apology" in our modern understanding of the word. The name of the dialogue derives from the Greek "apologia," which translates as a defence or a speech made in defence (Merriam-Webster 2023).

It is important to note that Gandhi doesn't acquire any knowledge of the Greek language; therefore, he might have chosen the English translation of Plato's *Apology* (Vasunia 2013: 8). During Gandhi's stay in South Africa in 1907, he and the Indian community organised opposition against the Asiatic Registration Law (the Black Act). On 10 January 1908, Gandhi was sent to Johannesburg's prison, where he was issued Plato's *Apology*'s English translation by Henry Cary from the prison's library (Gandhi 1928:104). Later the same year, Gandhi published his rendering of *Apology* in Gujarati as *Ek Satyavir ni Katha* in his self-edited journal *Indian Opinion* in six instalments. The last instalment was published on 9 May 1908 (CWMG vol.8: 217). This paper aims to study the translation of Henry Cary's *Defence and Death of Socrates* in Gujarati by M.K. Gandhi as *Ek Satya Vir Ni Katha* through theories of Translation Studies.

Since this paper explores the translation of a classical text, it becomes essential to have an overview of the English translational practice of Greek/Latin classical texts. Translations of ancient Greek and Latin texts offer deeper insights into the major issues of Translation Studies (Baker 1998: 34). These translations of classical texts symbolise a lifeline for original texts to circulate beyond its literary system. Additionally, it classifies the impact and influence on the study of languages (Baker 1998: 35). These classical texts have been ideologically loaded, and their translations have been used to

consolidate ideas and extend and liberate them.

The ideological use of the classical text's translations can be seen in the works of John Dryden (1631-1700) and Alexander Pope (1688-1744), British poets of the 17th & 18th centuries. Dryden and Pope translated Virgil and Homer into English; these translations contributed to the debate of originality in translation and became canonical literary works in themselves (Baker 1998: 35). Dryden and Pope's translations question the prevalent belief of originality in Translation Studies; both rewrote the classical text in accordance with the need for receiving system. These translations of Dryden are a critique of the contemporary politics of Britain (Poole & Maule 1995). This is an example of the capacity and influence of translated classical texts to influence ideas, ideals, and identity in contemporary politics and knowledge.

Moreover, it is significant to note that besides English being the most potent, prominent language, it is subaltern to the intellectual and cultural status of the classical languages. Paradoxically, in imperial and postcolonial contexts, the appropriation of classical literature and ideas in education systems has provided counter-texts that both challenged imperial domination and provided themes and forms for the development of postcolonial debates and new senses of identity (Budelmann 2005: 128).

There is a considerable amount of literature on the relationship between Socrates and Gandhi; most of these works deal with philosophical similarities between them. However, there is very little known about Gandhi's translation of Plato's *Apology*. Many studies published on Socrates and Gandhi's art of dying, such as Ramin Jahanbegloo (2019), indicated that for Gandhi and Socrates, the art of dying was public policy, as a public act, an act of publicising one's will to be free. Similarly, Pheroz Vasunia (2007) talks about dying as self-sacrifice and

dying as an act of heroic nationalism. Furthermore, Vasunia also provided the historical context of Gandhi's translation of *Apology*, but there is little focus on the translation itself. This paper is different from above stated works in terms of the methodological framework and focuses more on readers than the impact of translation on the translator. Therefore, it is vital to study and analyse texts with implacable translation theories. As mentioned earlier, the paper will follow the methodologies of Gérard Genette's paratextuality in translation and André Lefevere's theory of refraction.

A significant figure in French academia Gérard Genette has published almost twenty essays that made immense contributions to literary criticism and aesthetics. Genette, in his work *Palimpsestes* (1982), analyses the type of transcendence as intertextuality, metatextuality, hypertextuality, architextuality and paratextuality. These taxonomies of Genette illustrate the interrelationships and interconnections between text and other texts; each taxonomy explains one or another kind of influences or interconnections that helps in the transformation of text. Among these taxonomies, paratextuality binds the text, such as a title, a subtitle, a preface, an illustration, terminal notes, and a book cover. Further, Genette argues that paratext contributes to the text and conveys the authorial intentions (Kathryn 2018: 9-11).

Since paratext can be part of both original and translated texts, Genette discusses the interest in paratextual elements that goes back to the earliest days of Translation Studies as a separate discipline. Translators' preferences have been included in the study of reflections on translation in the context of efforts to establish translation studies as a discipline. The most widely studied type of paratext is the translator's preface and epitextual material, such as the translator's memoirs (Kathryn 2018: 26). The study of paratextual and epitextual materials is

vital in translation studies, particularly for this research. Since Gandhi was a prominent public figure of the 20th century, he often studied every aspect of his life with microscopic lenses. It is also significant that his translated texts were part of his Satyagraha; thus, his choices as a translator became the contributing factors. In Genette's conception, paratext and epitext are not only contributions but essential elements; these elements are to be studied as a text. Thus, an analysis of translation also combines analysis of its paratexts and epitexts as research elements. It is essential to note that this paper only analyses paratext in Gandhi's translation. However, it is not wise to limit the study of paratexts to research purposes only; since it is an "undefined zone" waiting to be filled with interpretations by potential readers of it (Kathryn 2018: 9).

Gandhi's translation of *Apology* in Gujarati has two essential paratextual elements, representing the translator's intention behind the translation. The first paratext is Gandhi's prayer titled "Socrates ni Ishwarprathna" and the second is the preface to the translation. Gandhi's narration of prayer and preface is suggestive; it has several references to contemporary political movements in South Africa and India.

The first paratextual element is Gandhi's prayer titled "Socrates ni Ishwarprathna" before writing the preface to his translation. In this prayer, Gandhi mentioned that this is a historical tale of Socrates's ethical and moral ideals. The purpose behind stating the background of Athens and the tale of Socrates is an intentional act, as Gandhi's readers are unaware of the historical and philosophical importance of Socrates. Also, Gandhi prayed to God that we should get the courage to die for Truth, like Socrates. Genette's conception of paratexts are contributing factor in creating the meaning of the text; Gandhi's plea for courage from God poses the question to readers to be courageous against colonial oppression. In this

prayer, Gandhi used three words for God; he addressed God as *Prabhu, Khuda* and *Parmeshwar* (Gandhi 1925:1). The use of three equivalents for God suggests that he wanted his readers to connect to their faith in God; thus, Gandhi's God is not only Hindu God, Greek god, Muslim *Khuda* or Christian Christ but a universal God. At the end of this prayer, Gandhi signs his name with the designation as an editor of *Indian Opinion.*

The second paratextual element is Gandhi's preface to *Ek Satya Vir ni Katha.* Gandhi narrates the background of Athens and its politics and the life of Socrates. Gandhi started with a critique of Athens's state of public administration and how some people in the administration itself corrupted it. This introduction to a translation is crucial because Gandhi's readers do not know Greek mythology or who Socrates was. Thus, Gandhi mentioned the critical rule of the Athenian constitution that regulates everyone to follow the religion suggested by Athens's constitution. It is also noteworthy that Gandhi was sent to jail for opposing The Asiatic Registration Act of 1906, which is derogatory in nature towards Indians (CWMG Vol. 7: 16). Thus, Gandhi specifically stated the Athenian rule of religion, for his readers. Socrates was accused of corrupting the youth of Athens by asking them questions about the corruption of the state and religion, according to several court judges (Gandhi 1925: 2). Similarly, Gandhi was asking questions to his readers of *Indian Opinion* on the deceitful treatment of states towards Asiatic in South Africa.

Moreover, Gandhi elaborates that Socrates was given the death penalty; before drinking poison (hemlock), Socrates gave a speech on life, corruption, and truth. The speech is recorded by Socrates's student, friend, and relative Plato for future generations to read (Gandhi 1925:1). In his preface to the translation of *Apology*, Gandhi glorifies the death of Socrates. The choice of words used by Gandhi glorifies Socrates' death;

for example, Poison is *Sharbat* (a drink of water and sugar) and drinking *Sharbat* (poison) with *Rang; Rang* here is used as honour and celebration (Gandhi 1925: 2). Gandhi, in this part of the preface, wants his readers to be courageous and empowered like Socrates to resist authoritarianism. Evidently, Gandhi's intentions are conveyed by his choice of words. Further, Gandhi writes that Socrates is celebrated worldwide for his fearlessness and teachings.

The primary signification of the study of these paratextual elements is the translator's intentions; Gandhi, in his preface to his Gujarati translation of *Apology,* mentioned that this translation is not a word-to-word translation but a summary of the text known by the Arabic word *Turjumo* (Gandhi 1925: 3). *Turjumo* is the act of translating, removing or transferring and also an act of rendering into another language; interpretation (Oxford Urdu-English Dictionary 2014). Significantly, Gandhi's translation is sense-for-sense rewriting in Gujarati.

The message in Gandhi's preface for his readers conveys the intention of the translator behind the translation of *Apology* as a political act to inspire people to fight for their rights. The second important observation of the preface is a message for South African and Indian readers that there is a need to do many good works to ease the pain of colonial oppression over India and South Africa. And to do such works, one should learn to live and die like Socrates. Gandhi elaborates that it is not an easy way to achieve *Swaraj,* for that one should fight vices within the society and external evils. Then and only then will we get freedom from British / Imperial oppression and establish *Swaraj* (Gandhi 1925: 3). Further, Gandhi honoured Socrates with a *Satyagrahi.* It is essential to notice that this was Gandhi's first use of *Satyagrahi*. At last, Gandhi defined his objectives behind the translation of Socrates's speech to influence readers to fight against colonialism's unjust, untruth and unfair rule (Gandhi 1925: 3).

The study of two paratextual elements makes a strong case for Gandhi's intentions behind the translation. It is essential to note that Henry Cary was a professional translator who worked in several magazines and translated Dante's blank verses into English. Cary was also an archdeacon (a senior clergy position) (Cary 1847: 23). Unlike Gandhi, Cary had no ideological intention behind the translation but the translation itself. Unlike Cary, Gandhi's Gujarati translation of *Apology* had political and ideological meaning.

Gandhi published this translation of *Apology* in *Indian opinion*; therefore, it is essential to look at the readership of this newspaper, which would help to define Gandhi's readership of translated work. The newspaper was published in Gujarati, Hindi, Tamil, and English; the newspaper aimed to create communication between colonisers and colonised, between Europeans and Indians, and between rich and poor (Hofmeyr 2013: 4-5). He didn't just write against the authority but also point out the weaknesses of Indian & Indian communities. This newspaper's circulation was among 400 to 600 people, Gujarati merchant class and educated English (Hofmeyr 2013: 65). Gandhi defined his readers and wrote; accordingly, this was not business or profession but social work; hence, his prime focus was on the reader and their education.

An American translation theorist André Lefevere proposes the theory of refraction in his essay, 'Mother Courage's Cucumbers: Text, System and Refraction in a Theory of Literature' (1982). The concept of Refraction in physics, literature and translation are similar to one another. Refraction in Physics refers to the deflection of light when it travels from one medium to another. For instance, when a pencil is placed in a glass; half-filled with water, the light bends around the pencil as the light cannot travel as quickly in water as it does in the air; hence, making the pencil look crooked in the water.

Similarly, Lefevere refers to the text in a new cultural system with physics' notion of bent pencil, as it deviates from the original text while entering a new system. Refraction in the context of translation is the adaptation of literature for different audiences and it also reflects on the acceptance of the adapted work. Refraction essentially naturalises the diverse cultures of source texts for the target audience (Lefevere 1986:4). A systematic approach to literature uses the following assumptions, according to Lefevere, literature is a system embedded in the environment of a culture or society. Further, it is essential to note that acceptance of foreign writers or texts depend upon the need of receiving system hence the work of literature is adapted or refracted in accordance with cultural establishments inside the receiving system.

It is also essential to notice that Henry Cary's *Apology* refracted from the Greek/ Latin version of the *Apology.* The *Apology* is also a refraction of the oral speech of Socrates narrated by Plato. Similarly, this paper studies refraction in Gandhi's Gujarati translation of *Apology*. André Lefevere, in his theory of refraction, suggested tools to analyse the factors of refraction in the literary system. Gandhi's translation is not a word-to-word translation, as he mentioned in the preface that it is rendering. Therefore, Lefevere's refraction theory is preferred to study and analyse such translation since it proposed several tools for close analysis of text and external factors affecting the translator.

According to Lefevere, refraction can be studied by analysing the main three factors of "The Literary System". The literary system consists of three essential elements: 1. Patronage, 2. Poetics 3. Language.

1. Patronage consists of three components: An ideological one (literature should not be allowed to get too far and step out of for the other systems in a given society), an economic one (the

patron assures the writer's livelihood) and the status component (the writer achieves a specific position in society). These three components of patronage in refraction work by comparing source text, target text and author of the target text (Lefevere 1982: 6).

In Lefevere's literary system, the first factor, patronage, is discussed, which consists of components like ideology, economy and status of the translator based on his work in the other system. An ideology for Gandhi to translate is an opportunity for him to introduce his readers to the idea of passive resistance and Truth. Since the translator's ideology and economy are independent of one another, the ideological and economic components are not entangled (Lefevere 1982: 6). Gandhi brought a critical political and spiritual angle to the translation by depicting the horror of an unjust political system. The close study of this exclusion and inclusion reveals the ideology of translation. For example, in Cary's version, there are three main accusers against Socrates, Mellitus is angry on behalf of politicians, Anytus is mad on behalf of poets and artisans, and Lycon is mad on behalf of rhetoricians (Cary 1905/2004: 5). Interestingly, Gandhi only mentioned only Mellitus as an accuser in his translation. Including accuser Mellitus, representing politicians, reveals Gandhi's ideology behind translation. Further, Gandhi's intentions behind translation can also be studied in the preface and prayer of the Gujarati translation of Gandhi. Thus, it reveals the translator's political ideology behind the translation.

The second component of patronage is status, which helps the translator gain status in society. Apart from Gandhi's ideological stand, it did help Gandhi to gain status in the community as an editor of the newspaper and an activist who translated *Apology* from the jail of Johannesburg. However, the status as a component in Lefevere's system shares mutual

relations; on the one hand, Gandhi gained political, social, and literary status by translating classical Greek text into Gujarati. On the other hand, classical Greek text gained new readership in the target language.

2. A poetics is a code of behaviour; it consists of an inventory component which focuses on the invention of something new through the translation of the text. The inventory consists of elements like genres, symbolism, characters, and prototypical situations in translation; these elements appear with innovative themes that have never been explored in the target culture. A translator might also add a few characters to make the plot more acceptable as needed for a target audience (Lefevere 1982: 9). The function of poetics is to focus on ideas and societies in which translation is being presented. Lefevere stated, "Literature produced for obvious commercial reasons will tend to be as conservative, in terms of poetics, as literature produced for obviously ideological reasons (propaganda)." In Gandhi's case, his translations were propagandised for ideological reasons. Gandhi invented many Gujarati equivalents to translate Cary's English version into Gujarati; significantly, Gandhi used the word Satyavadi for the speaker of Truth for the first time.

Gandhi used several Gujarati equivalents for gods in his translation, such as *Khuda, Prabhu, Parmeshwar* and *Dev* (Gandhi 1925:11). It is noticed that these equivalents were used simultaneously, providing options for readers to choose from. This implies that Gandhi was trying to universalise the idea of God; he wanted his readers to connect with God of their faith. Socrates was charged with the allegation that he didn't believe in a Greek god or no god. So, whenever Socrates was saying god, he might have had an idea of Greek gods more than any other gods. Gandhi's readers were not only Hindu but also Muslim and Christian, as Gandhi had a diverse readership for his newspaper (Hofymry 2013: 4).

As mentioned earlier in the readership of *Indian Opinion* that Gandhi's readers were Gujarati and Indians living in South Africa; most of them didn't possess knowledge of Greek Gods, society, or mythology. Thus, Gandhi had to exclude all references related to the source culture to make the translation more acceptable for the target audience. Gandhi used only one name of the accuser, Mellitus, while he excluded poet Antyus and his party.

In Cary's version, the first allegation on Socrates made by a comic poet Aristophanes accuses Socrates of flying in the air like some supernatural element. While in Gandhi's translation, Mellitus accused Socrates of walking in the air (Cary 1905/2004: 4). Gandhi decided to omit that reference to Aristophanes as it is difficult for his reader to decode that cultural reference. Impressively, Gandhi used the Sanskrit equivalent 'Mahajan' for senet. Mahajan means Mahā = Great, and Jána means men, which is a council made of the great head of a tribe or caste' (Merriam-Webster Dictionary).

The second allegation against Socrates was that he took money in return for his teaching, and Socrates believed that there was nothing wrong with getting money in return for knowledge. For Socrates, teaching is an honourable pursuit (Cary 1905/2004: 4). Cary, in his version, gives examples of great teachers of Athens who instructed their fellow citizens and how citizens admired teachers by providing money and honour (Cary 1905/2004: 4). Later, Cary translates the example Socrates gave about a teacher named Parian and a student named Callias, son of Hipponicus. But Gandhi left out the entire passage and just narrated the opinion of Socrates on teaching as a pursuit.

Later, Socrates arrogantly stated that even our gods have said that Socrates is wiser than our gods. It is essential to note that human wisdom is believed to be wiser than gods in Greek

culture. (Cary 1905/2004: 5). This sentence doesn't make sense if a reader doesn't know a reference to Chæropho / Oracle (also known as Chiron, who is also referred to as "wisest and justest of all centaurs"), who went to Delphi (Oracle is the placed in Delphi, also believed to the centre of the world) and asked the god that if there was anyone wiser than I (Cary 1905/2004: 5). Instead of narrating the complexity of Greek mythology, Gandhi omitted the primary reference to it and stated the moral without the story. Thus, it is difficult for Gandhi's readers to convince themselves with Gandhi's translated statement that "Socrates is wiser than God, and also our god has said it" (Gandhi 1925: 6). Whereas, in Cary's version, Socrates appears more convincing as he references the Chæropho to make a case that human wisdom is greater than gods. Gandhi's translation of this passage appears lousy since it has no cultural, lingual or mythical reference to the source text.

In Cary's version, Socrates went to politicians, poets, prophets, seers, and artisans to ask them questions about life and knowledge (Cary 1905/2004: 5). But Gandhi's Socrates went to politicians, poets and artisans only. Gandhi cannot convey to his reader a poet or a politician from a different culture and society. However, Gandhi's Socrates sounds wiser than Cary's. Gandhi summarised two passages of Cary in his translation as one passage and said, *'Je Manas potanu agyan jane chhe te, ae agyan ne nahi Jannar karta gyani chhe'* (Gandhi 1925: 7). In Cary's translation, a discussion on wisdom appears degrading even after a long narration.

In the English version of Cary, Socrates asked Mellitus to swear on the name of Jupiter, while in Gandhi's Gujarati translation, there is no mention of Jupiter. Mellitus accuses Socrates of not believing in the moon and sun gods. In reply to this allegation, Socrates took the example of Anaxagoras, a Greek philosopher of nature and discovered the cosmology of

the actual cause of eclipses (Cary 1905/2004: 9). Gandhi, in his translation, translated the statement but excluded references to cosmology and Anaxagoras. Similarly, In Cary's version, there is an argument that demons are some gods; demons are children of gods, Sons of gods (Cary 1905/2004: 11). This argument makes sense in Cary and Socrates's religion, but in Gandhi's religion, there is no idea that Satan or a demon god does exist. Thus, Gandhi did not translate the statement he could not understand or relate to.

Gandhi includes references to the Trojan war, a famous tale. Gandhi narrated the story of a demigod (a mortal raised to divine rank/ half-god and a half-human), Hector and Patroclus and uttered that death is ultimate whether it is just or unjust (Cary 1905/2004: 11). The Trojan War tale is known to many readers. Gandhi; thus, he mentioned it (Gandhi 1925:12). Further, Cary's Socrates addressed his student Crito, Plato, Apollodorus and Paralus that if he corrupted them as Antyus and Mellitus accused, they should come forward and speak the truth (Cary 1905/2004: 12). In contrast, Gandhi excluded all these conversions in his translated text.

At last, Socrates lost the voting by three votes, and he was given a choice to pay the fine penalty or the death penalty. Socrates felt that he was too old to live by paying the fine penalty as there would be nothing left for his sons and their boys. Hence Socrates chose the death penalty while saying that death will take me to a better place (Hades: The underworld, which is located beneath the depths of the ocean), where all legends like true judges Minos and Rhadamanthus also poets like Homer, Orpheus, and Hesiod lays after receiving unjust deaths (Cary 1905/2004: 13). Similarly, Gandhi glorifies death by illustrating the Hindu tradition of 'karma yoga' and 'dharma yoga', where people will be punished for their actions and sent to *swarg (lok)* or *nark (lok)* (Gandhi 1925: 21). For Gandhi's reader, Hades is entirely out of context; therefore, he

rendered this passage according to the need of receiving system.

According to Lefevere, the degree of translation acceptance depends upon the receiving system's need. Hence, every work of literature or translation is adapted or refracted according to the cultural establishment inside the receiving system. The use and exclusion of poetic constraints such as prototypical characters, situations and cultural symbols produced the new narrative and story in Gandhi's translation of Cary's *Apology*.

3. A final constraint in the literary system of Lefevere is language. A natural language which is consisted of a work of literature is written on both as formal sides of language and the pragmatic side, also to study the language that reflects culture. Gandhi encoded several features of the source culture, such as customs, laws, and social conditions in specific lexical items for which receptor culture has no equivalents. The translation is one of the activities which expand linguistic options through the transfer and import of terms, words, and phrases, which leaves a mark on the lexical texture of the target culture.

The use of language in Gandhi's translation was for Gujaratis/ Indians living in South Africa; these readers of Gandhi were merchants and labourers. Gandhi was aware that Socrates might know many things, but he didn't know the formal language of the court; Socrates also confessed that in the beginning. Therefore, Gandhi chooses to write a translation of *Apology* in informal language or the commoner's language. Gandhi's language was not for the masses but for a selected class. Gandhi's narrative is short and precise since he stated in his preface that this translation is *Tarjumo*. The critical aspect of writing is a visible pattern of Socrates's method of rhetoric (questions) in Cary's translation. In Gandhi's Gujarati translation, this effective and signature method was absent, also called the method of Elenchus. It is noteworthy that

Socrates' rhetoric is different from the rhetoric of Sophists; Socrates' rhetoric enlightens people and provides a temptation to think. Cary's translation followed the narrative pattern of arguments open to interpretations. However, Gandhi's Gujarati version omitted the signature narrative techniques of Socrates' rhetorics.

In the Gujarati translation, Gandhi omitted this communication and Socrates' questioned based speech. Gandhi's narrative is not as extensive as Cary's; Gandhi took "saar" (summary) of Cary's version and translated it into a more sincere Gujarati language for his readers, which holds the essence of the source text but not the style. Gandhi followed the dialogue structure between Socrates and Mellitus, similar to Cary's English version. But Gandhi's dialogues are short, while Cary's dialogues hold the sentiments of Socrates at length (Cary 1905/2004: 7-11 & Gandhi 1925: 8-9). Another observation about Cary's narrative is that whenever he translated the accusations against Socrates, it was quoted in the accuser's words, while Gandhi avoided that. Gandhi's language was of Gujaratis living in South Africa, it is not formal, but his language followed a structure of the oral form of speech. In Gandhi's narrative, there was no necessity for flowery or formal language as long as he could convey his ideas to his readers. It is also noteworthy that Socrates says my language is not a language of court at the beginning of his speech, as he does not understand that. Similarly, for Gandhi, language was a medium of communication.

During the 19th century, the Gujarati language had problems with the vast variety of Gujarati orthography (*jodani*); even Gandhi faced the issue with orthography while translating *Apology* (CWMG vol. 10: 203). Gandhi used spellings closer to his language dialect rather than standard ones. For example, he used *Mohat* as an equivalent for death rather than *Mot*; here, *Mot* is the standard spelling of *Mohat*. Throughout his

translation, the issue of correct spelling is visible. However, there were several attempts to standardise Gujarati spelling by Narmadashankar Labhshankar's work *Narmakosh* (1873) and Gujarat Vernacular Society's journal *Buddhiprakash* (1885). Despite that, the Gujarati spelling system standardisation is yet to be accomplished (Isaka 2002: 1-19). Later, in the 1920s, Gandhi took the initiative for an extensive Gujarati dictionary with the engagement of Gujarat Vidyapith; this dictionary is known as *Jodanikosh,* published in 1929 (Sebastian 2009: 95). Gandhi as a translator, was aware of the limitations of the target language, as he faced issues of cultural equivalence and spelling structure like any other translator.

At last, Gandhi and Cary both narrate Socrates's acceptance of death. Gandhi's Socrates is more spiritual, while Cary's Socrates is rational, political, and ethical. Gandhi's translation removes the cultural and religious complexities of Cary's *Apology,* as he did not translate Greek mythical and cultural references as Cary did. Still, Gandhi translates Socrates' central arguments with his political message to stand against unjust in society and state. Gandhi refracts his idea of death and spirituality prominently, while Cary's English translation is more about ethics and morals in politics. Gandhi's Socrates is supercilious about his ideals, while Cary's Socrates appears more rational. Interestingly, Gandhi uses several equivalents for God in Gujarati as *Prabhu*, *Khuda* and *Ishwar*. There is an explanation behind the simultaneous use of two or more equivalents for God; Gandhi wanted his readers to connect with their faith in God (God of their faith); Muslims in India often use the word *Khuda* for *Allah* and *Ishwar*, *Parmeshwar* and *Prabhu* used by Hindus (Gandhi 1925: 6, 8, 11, 15, 16, 19, 21, 23). Whenever Gandhi translated God, he universalised God as one and wanted his reader to feel the same way. This use of equivalents can also exemplify Gandhi's efforts for Hindu-Muslim unity. Gandhi freed Socrates's god (Greek

gods) and Cary's God (Christ) as a universal God.

The arguments mentioned above in patronage, poetics, and language show that Gandhi was not attempting word-to-word translation; instead, he was rendering the text in Gujarati. Gandhi's choice of title in Gujarati is suggestive; indeed, Gandhi could have chosen any title which followed the rule of literal translation, but he did not. Instead, Gandhi chooses the title *Ek Satya Vir ni Katha* ('Story of a True Soldier' or 'Story of a Soldier of Truth'). The choice of title signifies that Socrates was not famous in the eastern world as he was in the western world. Thus, Gandhi decided to choose a title by the characteristics of Socrates rather than choosing the name of Socrates. Also, the title of the Gujarati translation is refracted according to the need of the receiving system.

Gandhi's refraction of *Apology* was translated with the cultural, political, and social situation of his time; it became a literary text that influenced Indian political thoughts. Gandhi translated democracy as a phrase rather than using Gujarati equivalents such as *lokshahi* or *Prajatantra*. Gandhi's readers never had democracy, and most of them were unaware of the idea of democracy; hence Gandhi used the phrase to explain the word democracy as *"aamnu (prajanu) Rajya"* (Gandhi 1908: 18). Gandhi encoded several features of the source culture, such as customs, laws, and social conditions in specific lexical items for which receptor culture has no equivalents. The translation is one of the activities which expand linguistic options through the transfer and import of terms, words, and phrases, which leave a mark on the lexical texture of the target culture.

Gandhi issued and read Henry Cary's *Apology* from Johannesburg's prison library when he was sent to jail on 10th January 1908 for organising opposition against Asiatic Registration Act (The Black Act). The resistance to The

Asiatic Registration Act was Gandhi's first opposition against colonial rule, the first time Gandhi used the word *Satyagraha* to describe his struggle. There is an interesting story behind how Gandhi came up with the Gujarati equivalence Satyagraha for his unique passive resistance. In his autobiography, in the chapter 'The Birth of Satyagraha', he writes that "*The principle called Satyagraha came into being before that name was invented. Indeed when it was born, I could not say what it was. In Gujarati, also we used the English phrase 'passive resistance' to describe it. "It was clear that the Indians must coin a new word to designate their struggle. But I could not for the life of me find out a new name and therefore offered a nominal prize through Indian Opinion to the reader who made the best suggestion on the subject. As a result, Maganlal Gandhi coined 'Sadagraha' (Sat=truth, Agraha=firmness) and won the prize. But to make it clearer, I changed the word to 'Satyagraha', which has since become current in Gujarati as a designation for the struggle"* (Gandhi 1928: 178). This passage illustrates the importance of equivalence for Gandhi in translation and his efforts to find equivalence.

The prevalent interpretation of Satyagraha is 'passive resistance', mainly interpreted with political connotations on a struggle between colonisers and colonised. Despite that, Satyagraha is about self-determination with non-violent techniques; it is about changing the hearts and minds of people rather than forceful revolution (Iyer 1973). It is also notable that Satyagraha derived from theological tenets of Hinduism, Buddhism and Jainism, which describe the purpose of life as to search for *Satya* with *Ahimsa* (Shurud 2019:140). Thus, it is ardours to distinguish the meaning of Satyagraha with only concepts of politics, spirituality or philosophy. Hence in his later years, Gandhi realised and said, "Satyagraha differs from Passive Resistance as the North Pole from the South" (Gandhi 1920: 5).

Gandhi, a translator, was a passive resister, and his translations were passive resistance. However, in Gandhi's 'thinking', this idea of passive resistance differs from Socrates' or Tolstoy's idea of passive resistance. Altogether, his passive resistance was part of his brief thinking of Satyagraha, compile of philosophy, spirituality, and politics. According to Gandhi, Socrates opposed Athens's court and corrupt system through passive resistance. Socrates accepted the death penalty, refused to pay a fine, and even refused to escape when Crito offered. Gandhi urged his readers in the preface to live and die like Socrates, who stood by the Truth; as a result, he was gifted with the death penalty. Socrates accepted death with glory with passive resistance and stood by Truth.

Conclusion

The paper effectively identifies significant observations through a close and comparative study of both translations, outlines the translator's intention behind translation, the choices of inclusion and exclusion of source culture references and the choice of equivalents were based on the need of the receiving system. Gandhi, in his preface and prayer, stated that this translation is *Turjumo*; also, his political intention behind the translation. The study of Gandhi's translation through Lefevere's refraction illustrates Gandhi's patronage as an ideological one. The patronage of Gandhi is ideological as an Indian activist in South Africa, who resisted colonial oppression, and it also highlights the politics of his translated text. Further, poetics illuminates that Gandhi naturalises the Greek culture and mythical references of source texts for the target audience. At last, the use of language and equivalents demonstrated by Gandhi's readers, Gandhi's translation excluded narrative techniques of Socrates' rhetorics and avoided fermented language. Gandhi's choice of equivalents drew immense attention since he translated God with several equivalents and coined a phrase for democracy in Gujarati.

There are satisfactory findings to state that Gandhi's transition of Cary's *Apology* was refraction rather than the literal translation.

This paper also highlights the political importance of this translation since Gandhi's translation of Plato's *Apology was* banned by the British government on the charge of sedition, along with Hind Swaraj and Gandhi's translation of Mustafa Kamal Pasha's speech in Gujarati. Gandhi's translation of Plato's *Apology* in Gujarati was an act of the ideological use of the classical text's translations, as seen in the works of Dryden and Pope. This is an example of the capacity and influence of translated classical texts to influence ideas, ideals, and identity in contemporary politics and knowledge. Gandhi's translation contributes new insight to the postcolonial debate, which counters imperial domination and provides a new form of identity for Indians.

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Disclaimer

Please take note that there are limited numbers of references exploring Gandhi's Gujarati translation of Plato's 'Apology'. This paper tries to understand the role of Gandhi as a translator, an underexplored arena in Gandhian Studies. Since it is a developing area of research, the readers may find that a limited literature review is available on this subject.

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Book Reviews

Translation Under Communism

RUNDLE, CHRISTOPHER; LANGE, ANNE & MONTICELLI, DANIELE (eds.). 2022. *Translation Under Communism.* Cham: Palgrave Macmillan.

Reviewed by ABHIJIT KR DARBEY

Translation as a practice is assumed to be as old as the "Tower of Babel". However, Translation Studies as an independent discipline was recognized in the academic circle only in the 1960s. The field developed itself extensively, beyond imagination, within a short span of sixty years. The linguistic turn in the field of Translation Studies probably has its roots in the work of J. C. Catford's *A Linguistic Theory of Translation*, published in 1965. A contemporary of Catford, Eugene Nida in his book *Towards a Science of Translating* (1964) made a concerted effort to make practice of translation more systematic and scientific. Gideon Toury's remarkable contribution to the field through his books *In Search of a Theory of Translation* (1980), *Descriptive Translation Studies and Beyond* (1995) marked a paradigm shift in Translation Studies. Reflecting upon the importance of culture in the field of Translation Studies, André Lefevere in his work *Translation/History/Culture,* writes "Translation needs to be studied in connection with power and patronage, ideology and poetics, with emphasis on the various attempts to shore up or undermine an existing ideology or an existing poetics" (1992: 10). Highlighting the interplay between power, ideology and literary system, Edwin Gentzler, in his work *Contemporary Translation Theories,* refers, translation "as a strategy of resistance, one that disturbs and displaces the construction of images of non-Western cultures rather than reinterpret them using traditional, normalized concepts and language" (2001: 212).

In order to get a comprehensive understanding of a work, it is

highly essential to contextualize the work. The historical background mentioned above provides essential support to contextualize the newly arrived volume *Translation under Communism* (2022), edited by Christopher Rundle, Anne Lange & Daniele Monticelli. This volume could be viewed as a major development to the cultural approaches to translation initiated probably with André Lefevere's work *Translation, Rewriting and the Manipulation of Literary Fame; Translation, History and Culture* (1992). This volume could also be seen as part of series of readings such as *Modes of Censorship and Translation: National Contexts and Diverse Media* (2014) edited by Francesca Billiani and *Translation under Fascism* (2010) edited by Christopher Rundle and Kate Sturge.

Primarily, the volume is divided into four parts and contains fourteen chapters. The first part of the book includes two chapters. The second part consists of four chapters. The third part comprises seven chapters, while the fourth part has only one chapter.

Chapter 1 of the volume includes Introduction to the book. It is written collectively by the editors of the volume. The Introduction provides an insight into the need to study history from translation perspective. The writers highlight the significance of micro level analysis of translation to write a macro history of translation of a particular country. Historiography of translation of a particular region has become latest trend of research in the field of Translation Studies. It also brings forth the interdisciplinary nature of research in Translation Studies. This chapter also provides the readers an overview of the history of translation in the USSR & other former Eastern Bloc countries. Further, it explains the importance of historical context in the analysis of translation for any research work. The chapter concludes with a brief

account of the subject matters dealt in the remaining thirteen chapters of the book.

Chapter 2, titled "Translation and the History of European Communism" written collectively by Anne Lange, Daniele Monticelli, and Christopher Rundle, discusses the significance of cultural values in a socialist system. Further, it delves into the question i.e to what extent literary aesthetics are linked to the political ideology in the former USSR? Proceeding forward, the chapter also deals with the role played by the literary translation in the reconstruction of image and in promoting the principle of social realism of the Soviet Union. It highlights the use of literary translation as a tool by the Soviet Union for projecting a negative image of the capitalist countries and creating a positive image of self before the world. Further, the writers present a history of translation in the Soviet Union. Taking into account the historiography of translation in the Soviet Union, the writers analyse the translation strategies deployed by the Communist Party of the Soviet Union during the period of Lenin, Stalin and Gorbachev. In this chapter, they further discuss about the control mechanisms used by the Communist Party for the production of ideologically correct literary translations. Also, the chapter provides an insight into the role of publishing houses, editors and translators in a politically charged environment. The chapter further describes the process of Sovietization of society of former Eastern blocs. Lastly, the writers end the chapter by highlighting the importance of research on translation to understand the political and social structure of a communist system.

In chapter 3, Nataliia Rudnytska, through her work "Translation and the Formation of the Soviet Canon of World Literature", discusses the state cultural policy of Soviet Union and how it influences selection of literary works for the creation of the Soviet canon of world literature. It further

elaborates on the relationship between the state cultural policy and ideology of Soviet Union. The writer further highlights the Soviet Union's internal policies for cultural homogenization and Russification of different 'Soviet people'. In the last part of the chapter, the writer analyses the changes in the strategies of literary translation with the change of regime in the Soviet Union.

Chapter 4, titled "Censorship, Permitted Dissent, and Translation Theory in the USSR: The Case of Kornei Chukovsky" written by Brian James Baer, begins with highlighting the importance attributed to translation after the October Revolution in the Soviet Union. The writer discusses further about the establishment of Vsemirnaia Literatura [World Literature] publishing house in 1918 and also the investment of resources for translation of major foreign literary works. Also, the writer refers to the earliest monograph on translation theory and practice, Principles of Literary Translation (1919), co-authored by Kornei Chukovsky and Nikolai Gumilev and explains Chukovsky's conceptualization of 'Lichnost', or creative identity or personality and its three features. The concluding part of the chapter analyses the shift in ideological landscape in Soviet Union historically and its impact on the concept of 'Lichnost'.

Chapter 5, titled "Translating Inferno: Mikhail Lozinskii, Dante and the Soviet Myth of the Translator" by Susanna Witt, investigates into the historical development of the translation process in the early Soviet years. Further, she elaborates on the translation projects initiated by the regimes, their motives and establishment of Glavlit [The main administration for literary and publishing affairs] in 1922 as the Soviet censorship apparatus. To highlight the ideologically motivated translation practice in the Soviet Union, the writer analyses the famous translation of Dante's Divina commedia by the poet-translator Mikhail Lozinskii. She further investigates into the appropriation

of Dante's Divina commedia to reinforce its internationalist image by the Soviet Union. In conclusion, the writer highlights the importance of context in the analysis of role of translator in a society.

In chapter 6, Oleksandr Kalnychenko and Lada Kolomiyets in "Translation in Ukraine During the Stalinist Period: Literary Translation Policies and Practices" trace the historical development of translation process in Ukraine. The authors analyse the translation in the period of active Ukrainization in the UkrSSR during Stalin era. Further, they discuss the change in ideological atmosphere in the mid-1930s and its impact on the theory and practice of translation in Ukraine. Russian became a relay language for translation of western literature into Ukrainian. The authors, at the end of the chapter, deal with the question i.e how Ukrainian intelligentsia used literary translation to resist Russification of Ukrainian language and cultural homogenization.

Chapter 7, titled "The Politics of Translation in Yugoslavia from 1945 to 1952" by Maria Rita Leto, investigates into the systematic intervention of Yugoslav Communist Party in the cultural life of Yugoslavian. She discusses the role of Agitprop to control all kinds of cultural activities in Yugoslavia. Besides, the writer highlights the difference in translation strategies in the period 1945-48 and 1949-52. During 1945 to 1948, the Yugoslavian adopted Soviet model for all kinds of cultural activities. The author further describes the breakdown in the relationship between Stalin and Joseph Tito in 1948 and its impact on economic, social, cultural policies of Yugoslavia. Leto ends the chapter by highlighting the role of translation in bringing in new voices, new cultural model and new visions of the world in the Yugoslavian society with the change in cultural policies after 1948.

Chapter 8, titled "Ideological Control in a Slovene Socialist State Publishing House: Conformity and Dissent" by Nike K.

Pokorn, uses archives of Central Committee of the Communist Party of Slovenia and the Socialist Alliance of the Working People of Slovenia, and interviews of editors, Mladinska Knjiga publishing house to discuss the importance of translation for successful propagation of communist ideology and the role of institution like Agitprop for controlling anti-Soviet propaganda. The author concludes by discussing the role of translation in indoctrination of children in a totalitarian and authoritarian regime.

In chapter 9, Anikó Sohár in "Anyone Who Isn't Against Us Is for Us': Science Fiction Translated from English During the Kádár Era in Hungary (1956–89)" traces the shifts in the role of literature and literary translation of Science Fictions in the Kadar era. She further discusses how literature and translation were understood as engineers of human souls. She explains further the manipulation of translation to indoctrinate people with materialistic, atheistic and anticlerical propaganda and generate communist consciousness among them. Lastly, the writer refers to the work of Istvan Bart to highlight the modes of censorship such as overt, covert, and self-censorship operational in Hungary to contain writers and translators of 'incorrect ideology'.

Chapter 10, titled "The Impact of Cultural Policy in the GDR on the Work of Translators" by Hanna Blum, begins with the discussion of the role of translation in the formation of literary canon of German Democratic Republic (GDR) or East Germany. In this article, the author further highlights the literary translation strategies adopted by the GDR to construct a socialist society. She vividly explains the intervention of the Party in the cultural life of the GDR. Further, she highlights the role of literature and literary translation in GDR to fight against US imperialism, racial ideology and to create a socialist man. In conclusion, the author presents the role of institution like the Office for Literature and Publishing (Amt

für Literatur und Verlagswesen), founded in 1951, for censoring the works of writers and translators, which were against the principle of Social Realism.

Chapter 11, titled "The Allen Ginsberg 'Case' and Translation (in) History: How Czechoslovakia Elected and Then Expelled the King of May" by Igor Tyšš, analyses the translation practices in Czechoslovakia to understand its history. For his study, he investigates into the case of a well-known Czechoslovakian poet Allen Ginsberg, to showcase the silencing campaign carried out against him systematically by the regime. In his work, Tyšš tries to highlight the functioning of socialist translation system under a highly centralized administrative system.

In chapter 12, Krasimira Ivleva, in her article "Literary Translation in Communist Bulgaria (1944–89)", traces the history of literary translation in Bulgaria from the period 1944 to 1989. To analyse the history of literary translation practice in Bulgaria in a more systematic manner, she investigates deep into the historical context of this period. The author divides his study into two time periods. According to the author, the first period (1944-1956) deals with the advent and consolidation of power by the Communist Party and Russification of political, economic and social life of the country. Further, the author investigates into the era of Lyudmila Zhivkova (1956-1970) and vividly describes the 'carrot and stick' policy adopted by him to control the intelligentsia. The author further discusses the role of the Committee of Science, Art and Culture (in Bulgarian Komitet za Nauka, Izkustvo i Kultura, or KNIK) as mechanism of censorship to control cultural life and publishing houses of the country. In the last part of her article, the writer brings to the light the social position of the translators in Communist Bulgaria and also reflects upon the double-mission of educating the masses and bringing new writings into the Bulgarian literary system allocated to them by the regime.

Chapter 13, titled "Underground Fiction Translation in People's Poland, 1976–89" by Robert Looby, deals with the publishing strategies during Stalin era, Second circulation and Third circulation period. The author highlights the emergence of concept of underground publisher, author and translator and their role in the Second circulation period i.e after the death of Stalin in 1956. Also, he vividly describes the emergence of Samizdat publishing and its significance in understanding the literary history of Communist Poland. The author further explains the paradigm shift in the attitude of Communist party of Poland which lead to relaxation in the censorship on publishers, authors and translators. However, the author in his conclusion puzzled by the finding that the Samizdat publishing with a clear anti-communist agenda, often employed the same translators, published the same authors and even used the same presses as the official publishing system.

In chapter 14, Vitaly Chernetsky, in his article "A Battle for Translation" gives an account on the importance laid on the literary system especially on the translation by the Communist Party of USSR and other Eastern bloc countries to achieve their goal of social revolution and of constructing of the new world. The writer further explains how translation was deployed as a tool to propagate ideas of Marx, Lenin, Engels to a wider population. The author provides a brief summary of each chapter in this volume to get a better understanding of the book for the readers. Chernetsky ends this chapter by hinting at some of the topics which could be taken up for further research by the future generations.

This volume provides an insight into one of the current trends in the field of Translation Studies i.e historical analysis of theories and practices in a particular region. The volume traces the historical development of translation practices and theories in the USSR and other Eastern bloc countries such as Poland,

Ukraine, East Germany, Bulgaria, Hungary, and Yugoslavia. Systematic analysis of the volume provides a linkage between the chapters. Hence, the volume provides a comprehensive understanding of the theme presented in each chapter. Case study approach to Translation Studies research gives this volume an authenticity. Also reference to archival materials and interviews of editors of publishing houses highlight the importance of investigative research in the field of Translation Studies and encourages researchers to use such research methodology for their research works. The structure of each chapter is coherent and the language of each chapter is easily comprehensible for a research scholar of Translation Studies. The volume would be highly useful for the researchers of Translation Studies delving into the contextual aspect of translation. The volume has been conceived thoughtfully and managed well by the editors.

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Gayatri Chakravorty Spivak Living Translation

APTER, EMILY; ABHISHEK GANGULY, MAURO PALA & SURYA PAREKH (eds.). 2022. *Gayatri Chakravorty Spivak Living Translation*. London, New York & Calcutta: Seagull Books.

Reviewed by CHANDRANI CHATTERJEE

Gayatri Chakravorty Spivak's writing career spans several decades of the twentieth and twenty first centuries cutting across varied fields of scholarly enquiry, like comparative literature, post-colonial studies, feminism to name just a few. Spivak's writings on translation have, however, not received the critical attention that it deserves. A translator of Jacques Derrida and Mahasweta Devi, Spivak has written widely on translation as a critical and theoretical practice. For the first time, *Living Translation* brings together Spivak's published writings on translation in a book form. It is an important addition for researchers in the field of Translation Studies.

Living Translation is wonderfully edited and the editorial interventions play a vital role in the arrangement and presentation of the book. The reader is guided through the different transitions in Spivak's writings on translation. After a detailed critical Foreword by Emily Apter and a Preface by Aron Aji and Maureen Robertson, Spivak's writings on translation are arranged into five sections: Politics of Translation; Cultures of Translation; The Most Intimate Act of Reading; Necessary, Yet Impossible; Teaching, Learning, Unlearning Translation. This is followed by an Afterword 'Translating the Planet' by Avishek Ganguly and Mauro Pala's essay on Gramsci and Spivak: Politics of Translation.

Spivak's writings not only touch upon the practice of translation, but also on its pedagogies. How does one teach translation? What are the methodologies therein and how does it vary in different situations and locations? These are pertinent

questions that are often raised in Spivak's writings particularly on translation and even otherwise in her larger philosophy of 'transnational literacies'. *Living Translation* has a section that addresses the pedagogies of translation. In the section 'Teaching, Learning, Unlearning Translation', five essays by Spivak are collected. It is through these essays that one can gauge the dialogic space that Spivak's writings on translation aim at. Repeatedly in her writings on translation, Spivak has emphasized the need for an acknowledgment of the plurality of linguistic communities and their situatedness in different cultural locations. This acknowledgement is the key to the learning and unlearning processes that play a vital role in any act of translation.

Spivak's thoughts on translation cut across conventional disciplinary frameworks and borders. She asks us to question translations in the globalized spaces that we inhabit. In this regard her 2009 essay on 'Translation in the Undergraduate Curriculum' is an eye opener to the largely monolingual syllabi and pedagogies that we tend to endorse and validate. She suggests translation and the teaching of translation as a practice and a way to interrupt the very idea of monolingual spaces. In discussing her course, she writes and it will be necessary to quote Spivak at some length,

"The course is devised specifically for the possibility that students, especially undergraduate students will be interested in learning languages if the teacher teaches through "problems in translation." The method is to introduce a language-conscious comparativist element into undergraduate teaching, using the strengths of traditional comparative literature. […] Typically, students read the texts in English. The instructor, who knows the original language, teaches through attending to the problems of translation, on a level accessible to the young student who does not know the language. Given the global constituency of the New York classroom, there is usually a

single student or group of students who can navigate the original better than the rest of the class. This difference creates patterns of sharing that are pedagogically useful. […] I invoked that extraordinary page in Antonio Gramsci's Prison Notebook number 29, where Gramsci talks about all historical grammar as comparative and indeed an account of struggle. We should welcome our students into the struggle if they are going to become citizens of the world. Otherwise any notion of globalizing the curriculum becomes too-speedy Americanizing of every bit of the global that is useful to us" (186-193).

In theorizing the enabling spaces that translations can create, Spivak, however, indicates the need for producing translators rather than translations. In a 2012 essay titled 'Scattered Speculations on Translation Studies', she talks of the 'double-bind' of translation,

"There are two theories of literary translation: you add yourself to the original, or you efface yourself and let the text shine. I subscribe to the second. But I have said again and again that translation is also the most intimate act of reading. And to read is to pray to be haunted. A translator may be a ventriloquist, performing the contradiction, the counter-resistance, which is at the heart of love. Does this promote cultural exchange? This for me is the site of a double bind, contradictory instructions coming at the same time: love the original/share the original; culture cannot/ must be exchanged. […] Following these thinkers, then, I come to the conclusion that the double bind of translation can best be welcomed in a world by teaching translation as an activism rather than merely a convenience. In other words, while the translated work will of course make material somewhat imperfectly accessible to the general reading public, we in the academy, should primarily produce translators rather than translations" (208-209).

Spivak's urgent need to address the conventional understanding of translation's very epistemological premise, is the ability to unlearn certain premises on which translation and Translation Studies both seem to be based.

"We need a deep change of mind in order to thrust the contextualization of the global into its own repeated displacement. Otherwise the equation of globalization and Americanization continues as the task or burden of translation. We forget then that the phonetic elements of languages do not translate – that is also an abstraction. I am often told that when I speak my mother tongue, it sounds beautiful – it is a legitimation by reversal of the argument behind the word barbarous. Meaningless sounds, whether ugly or beautiful. In place of such culturalist exoticization of the MLA, the task of the translator as member might be to rethink the current workaday definition of translation and try to make translation the beginning, on the way to language learning, rather than the end" (222-223).

This epistemological shift can possibly be the only way ahead in reimagining the role of translation in our lives. Spivak's writings on translation, otherwise scattered across journals and edited volumes, when compiled in *Living Translation*, provides a new perspective to the crucial presence of translation in her writing career, even when most unrelated to translation, her writings on post-colonial identities, subalternity, gender or transnational literacies all are connected to some of the basic epistemic shifts that one finds in the writings on translation. In a 2015 essay titled 'Global?' Spivak critically engages with the concept that has perhaps been at the core of Translation Studies ever since its inception – that of cultural exchange.

"[…] There is no cultural exchange through translation. I do not think cultures can be named. I think culture is a word that

one should take a moratorium on. Translations of convenience are a way coping with the fact that there can be no global community except at the very top. And even then, even with just a handful of well-known languages, the convenience of translation must constantly be used and the double bind between the necessity and impossibility of translation denied" (234).

Spivak repeatedly emphasizes the importance of language learning as the only way of doing translation. Comparative literature makes possible such encounters.

Comparative literature at its best tries to learn language the child's way, the impossible way, entering the lingual memory, the memory of the language in the language (p 235).

In *Death of a Discipline*, Spivak had, over a decade back, called for a reassessment of Comparative Literature, "As far as I am concerned, then, there is nothing necessarily new about the new Comparative Literature. Nonetheless, I must acknowledge that the times determine how the necessary vision of "comparativity" will play out. Comparative Literature must always cross borders. And crossing borders, as Derrida never ceases reminding us via Kant, is a problematic affair" (16).

The coming together of Comparative Literature and Translation Studies and a call for collectivities and planetarity is Spivak's suggestion for the way ahead. As Avishek Ganguly points out in the Afterword 'Translating the Planet?' – "How might the ethics and politics of translation in Spivak resonate with her imperatives for the necessary impossibility of imagining the subject as planetary, put forward in another set of equally compelling speculations? One place to look for an answer to this question would be the notion of "the untranslatable", which I would argue functions for Spivak as

not only a limit of translation but also as a point of departure for thinking planetarity" (257).

Living Translation brings together, for the first time, a collection of Spivak's writings on translation. By doing so, the book also unsettles the available disciplinary field of Translation Studies by contesting and pushing its limits beyond the framework of what is expected of a discipline. Spivak's critical and theoretical oeuvre has repeatedly contested singularity and homogeneity of any kind, making space for a plurality and heterogeneity to be the corner stay of humanities research. *Living Translation* is perhaps one of the best examples of this practice. The diverse essays in this book emerge from different contexts, address very specific audiences and are situated in a specific time-space. By bringing these essays together, there is perhaps an attempt at universalizing, a generalizing of Spivak's idea of translation. However, the book best illustrates the futility of even attempting to contain the essays within any strict framework. This is in turn is indicative of the connectedness and yet plurality of the ideas and the dynamicity of the trajectory of thoughts on translation that Spivak developed over a writing career spanning two centuries. This further points to the ways in which the meaning and idea of translation keeps changing depending on the contexts in which translation is used. The editorial commentaries and essays provide fresh look at Spivak's writings. These interventions in turn become 'intimate acts of reading' in engaging with and interpreting Spivak's ideas on translation for readers yet to be born.

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New Perspectives on Gender and Translation: New Voices for Transnational Dialogue

FEDERICI, E., & SANTAEMILIA JOSÉ (eds.). 2022. *New Perspectives on Gender and Translation: New Voices for Transnational Dialogues*. New York & London: Routledge.

Reviewed by VEERDEEP KAUR SANDHU

"New Perspectives on Gender and Translation, New Voices for Transnational Dialogues," an edited work by Eleonora Federici and José Santaemilia, enhances the body of study on the confluence of gender and translation by highlighting perspectives from several European nations, tracing the field's evolution from its inception with the rise of feminist translation in Quebec thirty years ago. The book examines the growth of the field in evolving translation practises and research across a variety of European countries, with a focus on overlooked regions such as Malta, Serbia, and Poland. The various chapters examine key developments such as the critical reframing of gender and identity, the viewing of historical translation activity by women through the lens of ideological and political motivations, and the analysis of socio-political contexts in which feminist or gender-inspired translation has had an impact on translators' practises. The volume examines both the European and non-European contexts concurrently, highlighting new voices in translation and gender studies in the region while also stimulating international debates on critical topics in the field and pushing it in new directions. The articles are intended for academics, particularly those interested in translation studies, gender studies, and European literature.

In the very first chapter *"Gender and Translation in/from Europe: Reviewing the Translation and Feminism Interface",* José Santaemilia tries to explore the importance of translation in feminist and sexual studies. These two form the term "transdisciplines," (Flotow & Scott 2016) which are

complementary to each other. Nonetheless, the gender/sexuality and translation field are currently growing, guided by projects and perspectives that are primarily European or Anglo-American. She is of the view that the more heterogeneous feminism and translation become, the more complicated their theorisations become, and the more they may influence and promote a more self-reflective practice. These sometimes contentious and varied classifications of feminist translation methodologies are valuable contributions to the ongoing reflection on translation and the significance of feminism for translation. This essay presents a study of the shared goals of feminism and translation and demonstrates the existence of an asymmetrical interface while simultaneously fostering a closer relationship between the two. The purpose of this work is to initiate an examination of the complex, yet constructive and vital relationship between feminism and translation. She explains that in the field of translation studies, for example, it is important to note the various naming practices in use (feminist translation, gender and translation, and women and translation) (Santaemilia 2017) which may indicate (more or less unstated) slightly divergent ideological projects, gender and translation being the most prevalent terms today, with feminism sometimes not even mentioned. This fact raises a number of problems, including whether the three naming practices correspond to the same objective. The chapter raises some relevant questions in this area about translators addressing identical issues, gender and feminist principles, and the devotion of so-called gender and translation scholars.

In the second chapter "*Three Generations of British Women Translators Sarah Austin's Legacy in the Long Nineteenth Century",* Claudia Capancioni examines the intellectual pursuits of Sarah Austin a British woman author who, in the nineteenth century, achieved European recognition as an outstanding English translator whose work was both well-

received and popular. By translating into English philosophical, historical, and literary texts originally written in French, German, and Italian, she facilitated intellectual exchanges, discussions, and collaborations. She passed down to her daughter, Lucie Duff Gordon, and granddaughter, Janet Ross, an intellectually active role for the translator that anticipated that of a cultural mediator (Janet 1893), In the long nineteenth century, they too developed successful literary careers by mediating the history, literature, and political and philosophical debates of other European countries, in which they had spent time, for the British audience. The author stresses that translation was a valued form of writing for these three generations of women authors because it afforded them authority, authorship, and financial independence. For Austin, her daughter Duff Gordon, and her granddaughter Ross, translation enabled literary careers, financial independence, and intellectual autonomy for all. Through a multigenerational lens, this chapter affirms their role as catalysts of international intellectual networks and mediators of new scholarly developments and philosophical debates. It firmly situates them within the European intellectual scene of the nineteenth century as cultural mediators who facilitated the circulation of German, French, and Italian scholarship, comparative platforms, and broader debates on education, social and gender equality, democracy, and the modern nation. As nineteenth-century translators, they use strategies for power and visibility that Simon, Flotow, and Godard have found in feminist translators.

The third chapter, *"Multilingualism and Women Translators in the Mediterranean Island of Malta"* by *Clare Vassallo,* provides a historical overview of the presence and absence of translation in Malta's multilingual environment, with a focus on the visibility of women translators and writers, given their relative absence until the late 20th century. In post-WWII Malta, when Maltese had become an official national language for the first time in the island's history, the role of translation

and of women in translation began to change, and it eventually vanished when Malta joined the EU in 2004 and the University of Malta launched a postgraduate course in Translation and Interpreting Studies with the aim of training translators and interpreters for jobs in the EU. The European Union, according to the author, is the most visible contemporary example of a successful multilingual political and administrative structure that prioritised translation and multilingualism. It was decided to adopt Umberto Eco's insight and make translation, in his words, "the language of Europe" rather than choosing one language among many to dominate and assume prestige over all other member languages. Since joining the EU, Malta has fully embraced the power of translation. This has made the national language stronger than expected, while other languages, like English, have kept their importance.

Ewa Rajewska in the fourth chapter, *"Polish Women Translators in the Twentieth Century",* examines the history of the empowerment of women literary translators and the professionalisation of their work during the twentieth century, identifying three distinct periods. From the turn of the twentieth century to the outbreak of World War II, non-professionals worked on translations of children's literature and popular novels, primarily in French, English, and Russian, although English was beginning to gain popularity. Polish women's regaining of independence after World War I, granting them the right to vote in 1918, and their broad entry into the public sphere led to a mass appearance of women in literature, although literary translation was frequently the only form of their writing (Zawiszewska 2014). The second period, which followed World War II, was marked by a radical shift: in Poland, a communist country close to the West but still separated by the Iron Curtain, carefully chosen classic works of world literature were being translated within the parameters of national publishing policy. Prestigious translation series

published by newly established, powerful state-owned publishing houses were frequently designed, edited, and translated by women who were highly educated and fluent in multiple languages prior to World War II and who were now editors and literary translators for a living. Access to the profession was restricted, and the subsidies were a clear form of control. In addition, for many women poets of the time, literary translation became a complementary activity to their original work. The third period commenced in 1989 with the political transformation and the May 12, 1990, abolition of censorship. However, a new phenomenon has emerged: academic literary translators who combine theory and practice by lecturing on translation studies and translating literary and scientific texts successfully.

In the fifth chapter *"There Is Only One Way in Serbia the Reception of Gender Equality in Serbian Translation", Sonja* Duric focuses on the reception of a Serbian translation of gender equality and gender stereotypes, which was harshly criticised in the Serbian tabloid media and social media, as an example of a misunderstanding of the terms sex, gender, and sexuality. The excerpts have been taken from the translation out of context. Certain tabloid journalists referred to the handbook as "a manual for raising homosexuals," alarming the Serbian public (Dekic 2016). The work finds that translation was at the centre of media attention for several months, and it remains a recurring and contentious issue. According to the author, a systematic and organised translation could promote tolerance and understanding in Serbia. The media hunt highlights the need to introduce gender issues in Serbia through original works and translations. This work also presents and analyses the media coverage (print, online, social media, and audio-visual media) following the publication of the Serbian translation of giving Your Child 100 Possibilities instead of 22 in order to demonstrate how the concepts of sex,

gender, and sexuality are conflated in the media. The chapter also talks about how important it is to translate feminist topics into Serbian so that people can learn more about gender equality.

In chapter sixth *"Reclaiming Ancestry/Resisting Amnesia Finding the "Other" Half in Portuguese-American Women Writers,"* Maria Amélia Ribeiro de Carvalho primarily examines the reconstruction of the hyphenated identities of second-and third-generation North American writers through the recuperation and preservation of memories of a "recollected" nation. She considered Katherine Vaz and Paula Neves, two Portuguese-American women writers. Despite the fact that both authors are descendants of Portuguese immigrants, they belong to different generations and write in different literary genres, as their age difference is approximately 30 years. She discussed the concept of Portuguese-American identity as a collage of crystallised ancestral memories, the palimpsestic memory of the intergenerational heritage of Portuguese-Americans. There is also an examination of works such as Fado & Other Stories by Vaz and Capricornucopia by Neves. Katherine Vaz is the most renowned Portuguese-American female author and the first to receive recognition from the most prestigious North American publishing houses. Vaz is one of the first Portuguese-American authors to address (in English) the identity issues of the descendants of the first generations of immigrants to the United States. Her most celebrated works include Saudade, Fado & Other Stories, and Mariana. Paula Neves is a Portuguese-American author, mixed-media artist, and educator from Newark's Ironbound neighbourhood. She intended to demonstrate that the preservation of untranslatable and untranslated words through storytelling is evident in the language of immigrant descendants through heterolingualism, where they function as nation-words or aides-mémoires

(Meylaerts 2006). Also, they are a good way to fight against forgetting and the inevitable loss of collective cultural memory that comes with time and distance, as well as the host country's inevitable assimilation.

Pilar Godayol in the seventh chapter *"The Personal Is Political," Radical Feminism and Translation in the Post-Franco Era*" seeks to illuminate and vindicate the memory of women in the history of translation, as well as the memory of translation in the history of women, on the basis of a feminist historiographic approach to translation that seeks to contextualise the factors that favour, determine, censor, or veto the production and circulation of the works and translations written by women. In short, it proposes to study the interaction of two subaltern histories during the democratic transition in Spain, those of women and translation, which have been largely ignored by patriarchal discourses of history, by focusing on the reception and censorship in the context of Catalonia of three North American radical symbolic mothers of the 1970s, who are again a fresh inspiration for the renewed radical spirit of present-day feminisms that are battling agape.

In the eighth chapter, *"Feminisms across the Ocean: Translating Theories and Practices,"* Eleonora Federici discusses how feminist texts have traversed national borders since the 1970s and whether these translations have had a political impact on the receiving country. She analyses the intellectual exchange between North America and Italy by analysing the translation of feminist texts. Translation has played a crucial role in expanding the global reception of feminist theories and in facilitating the development of feminist knowledge that transcends national boundaries. But what is more significant is that local feminisms, feminist theories, and practices born in one context have been re-contextualized, re-shaped, and acquired new nuances in other contexts. What therefore transpired between North American

and Italian feminists? The ways of their conversing. The expected outcomes of these conversations and exchanges. The corpus consists of American feminist texts translated into Italian, as well as Italian feminist texts translated for the North American context. It is stated that a new wave of feminist theories and practises is on the rise, and an international discourse is taking place concerning various feminist issues (Dongchao 2017; Rattanakantadilok 2017). The objective of the dual perspective is to demonstrate how feminist ideas, thoughts, and practices have been exchanged and have brought vitality not only to academic or intellectual circles but also to society.

In chapter ninth, *(Un)Successful Feminisms? Mapping Chick Lit Fiction in Europe",* Vanessa Leonardi tries to outline some potential avenues that could be pursued by other researchers and academics in an effort to devote ever-increasing academic attention and research to this overwhelming phenomenon. Chick lit has the merit of revealing how young women are and behave in their respective contemporary societies, and it should be considered a valuable cultural, socioeconomic, political, and ideological tool for evaluating gender issues and women's roles globally.

In the last chapter titled "*Marie Darrieussecq, Translator: Or How to Write French from a Female Body",* Pascale Sardin discusses Marie Darrieussecq and her works. She also frequently questions the difficulty of writing in French while being a woman, that is, writing in French from a female body. According to Darrieussecq, translating is a meditative activity that provides relief from the internal violence of writing. Therefore, these two activities are quite close: "Translation is still writing, but at a distance from oneself," she adds Her analysis has led her to believe that a small amount of money and a space are required to be creative. The author also finds Woolf's essay differs from the traditionally masculine one,

which is frequently written in a more dogmatic tone, by asserting that no conclusion will ever be reached on the issue, by employing the metaphor of the stream to suggest an active but elusive thought, and by establishing a complicity relationship with her audience. In her translation, which was published prior to the release of this report, Darrieussecq uses the feminine pronoun whenever she deems it necessary (2009). These translations, in which she endeavours to make the feminine gender visible, respond to and are embedded in a specific sociocultural context. Thus, the translated text is a suitable environment for experimentation and innovation. This transgressive instrument allowed her to progress toward a language that she desires to be distinct, either a feminine form of French or, alternatively, a neutral form of French, one would require a language that can be spoken in the feminine. Or genderless, but genderless for all genders.

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Diaspora as Translation and Decolonisation

DEMIR, IPEK. 2022. *Diaspora as Translation and Decolonisation.* Manchester: Manchester University Press.

Reviewed by KOMAL NANASAHEB MHASKE

Ipek Demir's *Diaspora as Translation and Decolonization* (2022) is a much-needed intervention in the area of Social Theories, Diasporic Literature and Translation in broader sense, which brings the practices and energies to further study in the mentioned areas. It is the fruitful outcome of Demir's efforts and research. This book is an important part of 'The Theory for a Global Age' series edited by Gurminder K Bhambra, which basically aimed at the research scholars and students of various streams, like, social and political theory, cultural and literary theory, history and postcolonial studies. In the similar sense this book has already contributed to multiple study areas, one may call it as a reference for multidisciplinary studies.

The book offers a peculiar and innovative account of the dynamics of diaspora in which, it has been involved in processes of decolonisation and translation. It has successfully captured the transformative and far-reaching role of diaspora one that sought to expand diasporic imaginary spatially and temporally and show how much could be gained if we weaved translation and decolonisation into understandings of diaspora.

The first theory of Diaspora appeared, according to Gabriel Sheffer, with the work of Amstrong in his paper, titled as- "Mobilized and Proletariat Diaspora." Sheffer himself wrote that it is a mistake to maintain the concept of Diaspora only for Jewish people because there is also chance that may others have existed before. Rather it would be worthy to say that there are various Diasporas which exist, that we are unaware of. Therefore, it would be apt to say that Ipek Demir critically

examines the contributions made by the Kurdish diaspora with providing multiple citations and viewpoints, as well as shifting our focus from the usual concerns of those who study diasporas – 'static' and carried forwarded topics such as homeland, identity, and questions of belonging – to examine how diasporic communities themselves 'translate, intervene and decolonise' the contexts within and across which they move.

Diasporas are often conceptualised through the politics of nation- states. They are seen to come into being as a consequence of struggles within nations and are represented as coming to reside in what are regarded as the nations of others. In this way, they are presented as having a sense of 'home' elsewhere than where they are. Demir skilfully emulates such associations. In contrast, she locates diasporas also in the historical relationship's consequent to the expansion and dismantling of imperial formations. Drawing on, and extending, Sivanandan's resonant formulation that 'we are here because you were there,' she examines both the 'we' and the 'they' in terms of each being diasporic.

The book has been structured into five main chapters with some subtopics, in addition to the introduction and conclusion. Every chapter has been ended with the 'Notes' of the particulars which is uncommonly observed in the theory books. This may the speciality of the work.

The 'Introduction' is a way too self-confessional in nature, provides the crystal-clear view that this book is not meant to be written as textual translation of diasporas nor it is the critique of literary works to do with it but she takes people, identity, and power as her primary sources for uncovering diasporic translations. The introduction of the book has provided the general idea of each chapter being written in the book. The book broadens the horizons of reader's thinking of diaspora in

political scenario in the global context by considering the insights of translation studies and research on migrancy, race and culture. She introduces two central processes to conceptualise how diasporas unto colonisation, respectively, 'radical remembering' and 'radical inclusion'. She writes crafts fully that there is a link between the colonialism, indigeneity, and strong desire to translate ethno-political identity. The book throws light on how the specific group of Migrant becomes the Diaspora, e. g. Kurds, initially they were the mere migrants, over time in Europe, they became the Kurdish Diaspora. This is how the introduction has been given.

The first chapter of the book 'Theories of Diaspora and Their Limitations' starts with a striking, highly controversial stanza quoted from May Ayim (2003), which simply attracts the reader to take a pause and think. The lines mean nobody can force a person to be 'Someone' of having different identity, which the person doesn't want to held. In the same chapter Demir has explained two major approaches regarding the study of diaspora. First is, the 'Ideal Type Approach' which was led by Cohen, Safran and other theorists who devoted much of their attention and devotion in identifying the characteristics of Diaspora. There were some of the important notions and questions like, 'Who and under what conditions does a group become a diaspora? Who should count as diaspora? Is the theme of 'return' central to diasporas? What types of diasporas are there besides 'victim' ones?' further she refers 'The Hybridity Approach' as the second one which was led by Hall, Gilroy and Brah etc. their works are beyond the hybridity, ambiguity and fluidity at the centre of common understandings of diaspora. Finally, these two approaches differ at a strong end that is 'Diaspora as a being' in Ideal Approach and 'Diaspora as a becoming' in Hybridity Approach. There is some sort of diplomacy observed between the theorists' own notions, later they seem changed, like, Brah.

The second chapter is 'Diaspora as Translation' which shows the similarity in starting point as with chapter first. It has some subpoints which contribute to the clearer understanding of the text, they respectively are, Translation Studies and Diaspora, The Lure of Translation for Diaspora, Diaspora as Erasure and Exclusion, Diaspora as tension between Foreignization and Domestication. Demir has quoted opening lines from Hall (2007). Demir moves the focus from 'Being' and 'Becoming' to the translation and decolonization and examines diaspora by using the insights of translation studies and makes the reader rethink on diaspora theorising. As title itself suggests the prime focus of this chapter is on translation and how the translation made huge changes in the history of diaspora, because translation is not just a tool to understand what diaspora is but it is something through which we can learn, apply and extend our understandings in the diasporic study. Translation, from long been a source of inspiration and concern, simultaneously in the social theories, particularly, to the postcolonial thinkers. The hidden suggestion here is to make translation central to our understanding of diaspora, which could help us to rethink diaspora, and place it at the centre of our understanding of modernity, globalisation, and politics today. Although translation is recreation, but translating identity, culture and practice and relating these to someone else's language and culture is a real challenge. Translation is not just the process of gaining something or getting rewarded but can shut down dialogue, cross breeding, and learning.

Demir believed that Diasporas are the archetypal translators, because they put new identities, languages, and world- views in circulation. Therefore, the ethnocentric aspect of translation is much important in the diasporic study. Further she examines the lure of translation for diaspora, unpacking 'diaspora as rewriting and transformation,' 'diaspora as erasure and exclusion' and 'diaspora as a tension between foreignisation

and domestication.' Venuti has argued, 'The colonization of the Americas, Asia, and Africa could not have occurred without interpreters, both native and colonial, nor without the translations of effective texts, religious, legal, educational' Venuti (2002: 158). This is how the importance of translation with reference to the diaspora has been discussed by Demir in the Chapter II.

"Diaspora as decolonisation: 'Making a fuss' in diaspora and in the homeland" reflects and somehow follows the ideas being discussed in the chapter I and II. The book takes gradual turn from this chapter as it starts focusing on the practical perspectives of the diaspora and its relative connectivity to the decolonisation. The chapter opens with the fine example, can be stated as rebellious one (!) that states whether the belonging of mother or the father is from anywhere, if the child born in the state they are currently living in- will be the origin/ belonging of the newer generations.

Somehow, it breaks the colonised viewpoints which are deeply rooted in the minds of diasporic people. Here, decolonization of minds is more important than the decolonization of identities, places and culture. Demir focuses on the dislodging of coloniality specially in the Global North setting. How diasporas have a potential to become agents of decolonisation in 'homeland' as well as the 'new home'. Under, 'Challenging Vertical Fallacies' she introduces the three important reasons that why one must be so prompt while translating in the context of diasporas. These questions are, "how do you interpret other cultures? How do you write about another culture in another language? How do you ensure you do not misrepresent another culture and what is said?" these points are valid at their peak. The book shifts to another chapter with clear ideas.

'Translations and Decolonisation of the Kurdish Diaspora' is the fourth chapter of the book. It starts with the quoted line from the interview of a Kurdish man, "I became a Kurd in London; I became a Kurd thanks to imperialists." This is what the decolonised notions reflect on diaspora. In some of the previous chapters she defended the viewpoints that how the conceptualisations of should make central the ways in which diasporas have been, and continue to remain a corrective to colonialism. At the same time, she goes with the examples of decolonisation demand of South Asian and Afro- Caribbean diasporas in the United Kingdom for radical inclusion and radical remembering. She does not only write about the dislodged coloniality in the new home but also for the decolonisation of the home which has been left behind. She provides the prominent example Kurdish diaspora which has proved how a strong desire to translate ethno-political identity in diaspora maps onto indigeneity and decoloniality. When we think of any successful decolonised indignity, like, Kurdish, there is always a setting to consider, e. g. it is not possible for Kurdish to present themselves without referring to the role of the Ottoman, French and British empires, their consolidation of borders, their governance and population regimes and their negotiations with ethnic and religious alliances in the Middle East. The chapter then presents the 'Kurdish Diaspora in Europe.' Demir has referred to one report published by Council of Europe, (2006) which denotes that most of the Kurdish population live in four states, Iran, Iraq, Syria and Turkey. They are the fourth largest group in the Middle East. The second wave of Kurds came to European cities, escaping the violence and oppression during 1980s and 90s. Over time, some of those who were refugees and migrants from Iran, Iraq and Turkey became part of the 'Kurdish diaspora' in Europe. This does not mean they are homogeneous in nature; they too have their own belongings and cultural identities. Demir

conducted research and she present her observations here as how the Kurds believe they have struggled and won against the colonial discourse and they are now telling the success stories of their fighting to their newer generations. The next important subpoint of the chapter is 'Rewriting, domesticating and foreignising: Translating the Kurdish struggle.' Salvaging and translation of ethno-political identity in diaspora is not a cup of tea without the efforts. Even if that struggle gets translated, it may have different versions at the same time, therefore, being translated and retold is again a threat for diasporic group unless they themselves proves what is an actual scenario. E.g., Kurdish group had been translated into two different versions in the earlier times. Hence, it is proved that the diaspora, translation, and decolonisation are the inseparable entities in the process of being decolonised community, which has the strong identical factors as they wish to present. The word 'struggle' has been used throughout the book for hundreds of times, that shows the intensity and the victory of Kurds over all the resistance. It is a journey from rebellion to mobilisation. The struggle is an inspiration itself because now the Kurds are presenting their fighters those who lost their lives during this happening as Martyrs to the younger generations and of course the generations to come.

'Backlash to Diaspora in the Global North' is the fifth and the last chapter of the book. It examines the backlash to diaspora and thinks through the attempts to 'write out' diasporas of colour in the Global North through discourses of anti-multiculturalism and 'the left- behind'/ 'traditional' working class. These kinds of discourses erase diaspora of colour and highlight their demand of equality. The book discusses the close connectivity between 'getting high' on national identity and decline on the grounds, like, racial and ethnic privilege and status.

The book has a strong shift from the idea of diasporas, denial of the diasporas, its colonial discourse and lastly, decolonisation of group, culture, identity and what not! The Kurdish diaspora is an aptly chosen example for the explanation, discussion, and examination of ideas in the light of Diaspora, Translation and Decolonisation. Though the book can be considered as a multidisciplinary reference, it is strongly recommended for the scholars, readers, and interpreters in the field of translation, interpretation, and social theories, because the role of translation is not merely limited to translating something from one language to another but it is an activity of retelling the 'Struggle', recreation of the history and regaining the identity and culture of particular Diasporas in the global order.

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Time, Space, Matter in Translation

BEATTIE, PAMELA; BERTACCO, SIMONA; & SOLDAT-JAFFE, TATJANA (eds). 2023. *Time, Space, Matter in Translation*. New York: Routledge.

Reviewed by SHANTHALEMBI LISHAM

The question of defining translation in the age of globalism and in the midst of a pervasive crisis of the humanities; unpacking the untold stories of cultures of translation which have remained silenced by a certain prescriptive and selective narrative is an important one. Spivak (1993, 2018) is indeed emphatical on the question of what is it to translate, the right to claim originality and translation as an intimate act of reading. Moreover, the historical trajectory of Translation Studies presents a continuum of the focus from conventional definitions of translations and Translation Studies to go beyond traditional theories; translation as an 'end product' to translation as a 'process' - generating a horizon of new questions around how one works with a process that is unpredictable, on the constrictiveness of theories in Translation Studies, but the disparities between languages remain backseat. Further, the exponential increase in the number of publications in the turn of the 21st century identifying themselves as Translation Studies in different genre widens the translational gaze. Simon (2023) underlines the entry of the non-professional translation like fansubbing, translanguaging, translational experiences of migrants, orature, visual urban landscape into the frame of translation on one hand and the adoption of translation as an ancillary perspective in disciplines like History, Philosophy, historical, Anthropology on the other. Floods (2009) nudges the study of translation towards materiality, places and not just texts, as stories are embedded within. Against this backdrop, this book attempts to broaden these unresolved questions by exploring

the less visible sides of the translation experience, its notion and practice through the categories of space, time and matter to encounter the urgent problems of the contemporary times in the 21st century.

The editors of this volume –a medievalist, a linguist, and a comparative literature scholar coming together to curate a new perspective of thinking translationally, to venture beyond the unresolved issues on question of language and culture, on the nature and object of translation. This book teases out the configurations - whether exploring the relation of human to non-human, or the iconic melding of words and movement that make up the *via crucis*, or graffiti or neural machine translation or the life of miniatures as visual translations in medieval manuscripts (Simon, ibid). It has presented an iconoclastic attitude towards translation without rationalizing the absence of a linguistic perspective but rather embracing this deviation. It captures the essence of translation as a means through which one interrogates processes of knowledge transfer and creation, interpretation, reading, communication, and relationship building and attempting an interdisciplinary pact between Translation Studies and humanities. This book project has thus taken the step for an exciting and ambitious challenge providing the platform for new solidarities with the desire to capture the movement in what seems apparently stable, to adopt the in-between as a space rich with potential meaning – to think translationally. Translation beyond its 'linguistic only' category has used both historically and in present to challenge not only religious, cultural and disciplinary boundaries but also serve as powerful mechanism for persistence of ideas, practices and ideologies. This collective monograph links a series of case studies to explore translation as habitats/landscapes venturing out of its comfort zone and providing a more capacious interdisciplinary understanding of what translation is, what it does, how and where. The authors

although grounded in their respective disciplines initiate groundbreaking interdisciplinary conversations mentionably - interdisciplinary symbiosis between Translation Studies 'writ large' and the humanities can contribute meaningfully to the challenges of 21st century scholarship. In a time when challenges concerning relevance, canons, and methods in different disciplines are thrown to contemporary practitioners, this book provides a new habitat to dwell emerging discourses in the global humanities to respond to the contemporary challenges and a way forward to recognize the possibility of the use Translation Studies to deepen interdisciplinary dialogue, enrich scholarly conversations, and create a new synergy that crosses traditional boundaries.

This book has presented case studies with contributors from different disciplines and expertise roping in the discourses on translation as a metaphor and as a theory; as a practice and as an experience; as a method and as a solution to alter, expand, and to intervene in the stories of translation. Each chapter engages critically acknowledging the culture of translation out of which it operates and within that culture. The collection besides showcasing a host of disciplinary tools and approaches also produces a new and shared trajectory of thinking within the tradition of the years of profound self questioning of the practical valance of the humanities in its academic settings and navigation. In this review, an attempt is made to highlight the arguments in each of the cases to address the questions on how to integrate, in practice, the breadth of new knowledge and a new shared mode of knowledge production, which is primarily the aim of this volume. The thought experiment carried out in this space of reflection established a dialogue between translation as a quintessentially anthropocentric activity and translation as a method to discuss the non-human and post-human aspects of planetary existence.

The first four chapters in this project, explores new approaches, new theories, and new objects of study for Translation Studies. In the first chapter titled "Translation, Ecology, and Deep time", Michael Cronin (2023) citing the eruption of the Eyafjallajökull volcano in Iceland in April 2010 that caused enormous disruption to air travel across Europe and North America discusses the material life of translation. These experiences perhaps serve as a prologue of the endurance during covid-19 global pandemic with long days of travel bans and closed borders. Cronin quoting Snaer Magnason (2021) *'When system collapses, language is released from its moorings'*, elaborates through the notion of geotranslation, the possibility of translation to be used in disciplines such as Paleontology or Archaeology to describe the world around us that are neither human nor textual. In times of disaster, words which are meant to encapsulate reality hang empty and no longer holds applicable to articulate concepts that matches the reality. Anthropocene opens up new perspective for Translation Studies. Incorporating deep time into the horizon of reflection allows integrating history of human presence beyond the advent of written records; extension of geological timelines draws attention of scholars to process and instantiation of translation; conceives Marai's (2019) four-dimensional thinking and modeling stressing on the need for spatial conceptualization and temporal conceptualization of meaning in translation. Hyperobjects being bounded with a notion of deep time are translational; and its entanglement in deep time, Cronin (ibid) writes that it could be dealt through paleontological negotiations of geotranslation, through the terratranslation of a post-Holocene ontology of inclusion, or through the unfathomable futurity of nuclear translation. From this purview, translation has the potential to be the practice for understanding the world and our experience in it differently by coming to terms with the material world.

In the chapter titled "The Experience of Translation", Vicente Rafael (2023) going beyond languages and texts, canvasses the central aspects of the translative experiences - the call-and-response dynamic and its transformative power – through a multi-sphere analysis that unknots the inescapable ties of translation to issues of social, political and language justice. The exploration of colonial history to Creole poetry and from the predicament of Afghan interpreters to Trump's authoritarian rhetoric, the autoimmune effects of translation on one side and social movement such as Black Lives Matter, #MeToo – these aspects bring forth different translation practices. Thus Rafael interprets translation as 'life itself as socially enacted as on-going networks of communication and pathways of power and knowledge'. In the next two chapters, Raley and Fraunhofer remind us about these networks of communication are both human and more-than-human. Rita Raley in her chapter 'Translation Degree Zero' explains translation as always technologically organized. Focusing on the neural machine translation (NMT), Raley (2023) describes Google 'zero shot' model for machine translation which performs translation between languages where translational processes are many-to-one rather than one-to-one, and multi-way rather than unidirectional has the potential to diffuse the linguistic authority of English and other dominant languages albeit in some uncertain, unspecified future. Hedwig Fraunhofer's chapter titled "Translating Plants: A Starting Point" closes the first set of theoretical chapters by reflecting on posthumanist translation as intimately concerned with the co-production of human and non-human material relations and phenomena. Translating the language of plants involves a lived experience. Being an embodied language, plant translation requires an intra-action between not only plants and human discourses, but between different biological and more-than-biological member of a habitat with which all members are in a continuous conversation; an ecology produced by organisms in

an interdependent and multispecies interrelation. Thus language, as Gagliano (2019) writes, is a truly ecological, dynamic process of relationship. This approach echoes the indigenous worldview. Fraunhofer (2023) thus underlines that the linear chronology of source text and translation is replaced by a continuous sympoietic circle. The first section is thus crucial for framing and understanding the relation between the human and the more-than-human especially in the beginning of the new millennium. The possibility is by adopting a trans-if not post-disciplinary approach, an approach that, as Fraunhofer stated 'enmesh[es] science with an awareness of the politics and ethics of connecting with difference'. It may be mentioned that 'Enmeshed' is one of Maria Lugones' lexicon to explain how our world of sense are enmeshed in multiplicities – enmeshing of race, gender, culture, class and other differences in doing decolonial feminism (Lugones 1994).

The second set of chapters shifts its reflection from the theoretical to practical and centres on the materiality of translation, on real translators and extracts its theories from the reading of case studies. The chapters by Lisa Ryoko Wakamiya, Reid Gómez, Garry Sparks, and Zainab Cheema in their analysis point out the concrete benefits of a porous and inclusive interpretation of translation. Lisa Ryoko Wakamiya and Tatjana Soldat-Jaffe's focus on real translators and their subjective experiences in translating, and further the aspect of the translation process. In Soldat-Jaffe's (2023) chapter titled "Translation, Language Meaning, and Intentionality", it brings out the theoretical musings on language, meaning, and intentionality by paying attention on the 'unpredictability of the translator,' - an element which has been relegated to the margins of language-centric approaches to translation. Here she recalibrates the essential terms of discussion by substantiating an essential necessary dialogue with the linguistic approach to translation. She thus pursues the

challenge of tackling translation in the age of globalism. Recognising the aspect of the expansion of object of translation beyond text, she underpins the idea that the concept of translation to be replaced by the concept of a translation process, thereby providing a better understanding of the nature of translation by setting out seven postulates. She sets seven postulates to understand the nature of translation underlining the points of the instability of language as a signifying system, the unavoidable subjectivity of the translation process as well as the beyond-language existence of translation from where translation theory must start in current times.

Following Raymond W. Gibbs' 'Paradox of Metaphor,' in which metaphor is creative, novel, culturally sensitive while drawing on enduring schemes of metaphorical thoughts but not necessarily creating anew; Wakamiya (2023) argues that paradox of the non-idiomatic, somatic metaphors used by translators illustrates retranslation itself, which is an exercise of the creation of original use of language and new ways of interpretation out of the already existing forms. Citing the use of novel somatic metaphors by the translators Edith Grossman and Lydia Davis in conversations about retranslation, Wakamiya in the chapter titled "Somatic Metaphors and Retranslation" contextualizes the uses somatic metaphors to explicate the specific conditions of a particular retranslation project, its intentions and interpretations, innovations and conservatism. Perhaps translators develop one's own set of somatic metaphor to curate the ideas and practices and develop them adhering to the specific retranslation project. Placing the cases of the translator's use of metaphor, the present chapter attempts to bring home the use of somatic metaphors lend insights in the translation process and their approach in particular projects. Deviating from Lawrence Venuti, Wakamiya posits how the work of Grossman and Davis are embedded in biography and the body, method and motive,

while illustrating the uncomfortable relationship between practice and criticism.

Evoking the cultural tradition of Laguna Pueblo, Reid Gómez (2023) reflects on the story making process complementing Rafael's analysis of language rights in differential settings of power and Soldat-Jaffe's conceptualization of language beyond Saussurian system as an unstable and changeable system of signification. Questioning the prescription of clarity and logic situated in the grammar of colonialism, Gómez articulates that language revitalization goes hand in hand with the problematization of common grammar. Gómez contradicts the general parlance of translation as less original and not pristine, by canvassing the tradition of Laguna Pueblo story process that requires extreme precision in word choice, which in turn adds to the English language an understanding of words themselves as 'story structures'. One must recognize the practice of storytelling or sharing stories by indigenous peoples is perhaps the only discourse (linguistic) to be able to absorb a Native American perspective on language, story, structure and beyond. Gómez and Garry Sparks in their chapters problematised the implied ideology of linguistic categories and offers crucial interventions that show not only what is missing but also what is conceptually problematic within the restrictive and prescriptive culture of translation. Sparks (2023), in the chapter titled "Shifts in Semantic Souls, Transmigration of Meanings: From a Mendicant toward a Maya Theory of Translation", examines the notion of commensurability in the context of the translation of theological concepts. The Christian missionaries in America both the Dominicans and Franciscans strategically appropriated native words they understood to be analogous enough to Christian construals; however, the Mesoamericans have their own ways of thinking analogically by means of diphrastic kenning. Sparks discusses the doctrine of the soul as

an insightful 'translation zone' and documents how first original Christian theology written in the Americas re-semanticized by not only engaged Maya religious terms but also appropriated Indigenous rhetorical strategies of diphrastic kenning presenting a lexical couplet to convey important theological concepts. Sparks by tracing the shared key terms through the contemporaneous literatures, underlines his reflection on language shifts and meaning to reveal a distinctive understanding of the translation process and articulates a Maya theory of translation.

Zainab Cheema (2023) in her chapter discusses Fletcher and Massinger's translation practices in "The Custom of the Country" through the lens of domestication and foreignization. She maintains the focus on the unexpected resistance embedded in concrete experiences of translation by examining at translation in early Jacobean theatre as a site of imaginary and liberating border crossing at a time of political and cultural conservatism. Burke (2007) noted that Fletcher and Massinger's translation practice can be situated within the creative license taken by Renaissance translators. Historically, immigrants during the early seventeenth century in England were grappling with the uncertainties of exile and migration which is true in contemporary times as well, and at the same time the English translation of Spanish works shaped a cosmopolitan poetics of imagination that traversed sectarian and religious divisions between Protestantism, Catholicism and Islam. She examines Fletcher and Massinger's practices of domestication in such social milieu citing how the heroine of 'The Custom of the Country' borrows her name. She describes how through translation practices that play with the religious, racial and cultural ambivalence of the immigrant's body, Fletcher and Massinger bring forth and problematize the emergent spatial concept of 'country.' By closely examining the material translation / adaptation of Cervantes' romance

'Los Trabajos de Persiles y Sigismunda' which constitutes the palimpsest of John Fletcher and Philip Messinger's play 'The Custom of the Country', she documents the bold translation choices made by the two playwrights that convey an idea of translation as magic, as a practice that 'claim[s] power, authority, and appropriation of meaning in the face of circumstances such as expulsion, captivity, and conquest/reconquest'. Perhaps, Cheema's reflection on migrants during James I in England opens up fresh trajectories of thinking for translation and comparative literature of the present.

The central idea of the concluding chapters of this book is the power of translation to make things visible through attempts to use translation to break the existing mold and invent new modes of consciousness. Simona Bertacco in her chapter titled 'Translatio and Migration' brings the focus on migration to see translation as *translatio* – a pervasive phenomenon where one participates, as a primary mode of making sense of culture, as a fact and an act, as semantic presence and not as void and that it is too complex a phenomenon to be reduced to only one aspects. Discussing on the historical model of the medieval concept of *translatio*, and looking at *translatio studii* and *translatio imperii* as a theory used to describe the movement not only of the forms of knowledge and the centers of intellectual life but also of imperial power from the East to the West during the Carolingian period. Bertacco (2023) elaborates a different way of understanding translation and its dimensions at once in which the whole idea of translation is paid to the geographical, material, and political migrancy of knowledge, people, texts and objects; while underling the importance of linguistic aspects. She discusses the case of the art installation Via Crucis by the Palestinian artist Emily Jacir to position her interpretation that translation process as a contemporary re-enactment of the movement of relics

(translatio) and as a means of intervention in the current political debate about migration, and stories left behind for Translation Studies. She thus argues the need of a discipline to boldly embrace its potential for political and cultural innovation and to re-imagine itself as a truly multidisciplinary endeavour. Evelyn Nien-Ming Ch'ien in her chapter 'An Alphabet Inventor' pulls the act of translation and interpretation out of the surface of the linguistic plane by showing that new contexts and manipulations can stimulate symbolic evolution through the work of French artist, Jacques Villeglé, active during world war II. Jacques Villeglé was critical of the problems of divisiveness embedded in multiple scripts, lurking within ideologies and localized histories that could not be properly translated without bias; protested the divisive geopolitical situation through the concept of 'ripping and tearing' as a method of reconstructing the linguistic landscape. His engagement in building an entirely new alphabet composed of symbols and icon poached from advertising and ideology rather than the existing language scripts in Europe is significant as such sociopolitical alphabet, Ch'ien (2023) explains, not only reanimates past symbolic history but also reminds humanity of values and ideas in everyday life, bearing the potential to allow individual agency navigate and re-think commonly held truths and convention, one such concern is what spaces translation can inhabit. Such alphabets speak of peace, coexistence, integration, religion in the plural, tolerance, resistance, liberation, victory, money, but also shock, struggle, alienation, censorship, and past events of genocide. Ch'ien like Bertacco in the previous chapter shows what insights can be drawn in examining the current phenomenon through the lens of a historical experience or practice. The volume ends close with the chapter by Pamela Beattie in which she engages two contemporary approaches to translation of *The Breviculum* by Thomas Le Myésier- firstly, Sherry Simon's notion of 'translation sites' (Simon 2019) and

secondly Kobus Marais' '(bio)semiotic theory of translation' (Marais 2019). Beattie (2023) shows how translation can generate a different way of engaging with the material object of the past. Le Myésier's the Breviculum is a manuscript that guide the thought of Majorcan philosopher, reformer, and missionary Ramon Llull (1232–1316). It was meant to be dedicated to the French queen and the work is hoped to cross the boundaries between 'the experts' of the universities and educated laypersons. This manuscript as a site of translation allows to draw attention on the audience for the images and the texts it contains. Beattie explains that such condensed explanation of his thought function as an exemplar, a mnemonic device, and a call to action; such combination of word and image changes the experience of 'reading' in a way that is understandable to the intended audience. She shows how Le Myésier invested in a beautiful book that serves as a bridge between different communities of learning at the beginning of the fourteenth century; but also the possibilities of interpretation for grounded communities of learners, readers, and viewers, that are summoned by the inter-semiotic dialogue within the text.

This collective monograph is a reflection on a lifetime of reading, studying, talking and listening via translation within and across disciplines. Indeed, this volume is a step to change the humanities from within, from individualistic forms of scholarship to models of scholarly collaboration, inclusiveness, and shared goals that that we already live, think, and work translationally and together. The editors have welcomed an iconoclastic outlook towards translation and not rationalizing the absence of a linguistic perspective but embracing this deviation. The discussion in the case studies presents translation as a means through which one interrogates the processes of knowledge transfer and creation, interpretation, reading, communication, and relationship building; perhaps

aims at an interdisciplinary pact between Translation Studies and humanities. It provides strong grounds to incorporate beyond the conventional approaches in theory and doing of translation. Although this volume draws the attention of global readers with case studies based on certain geographical locations, it provokes similar line of thinking and looking in the Translation Studies approaches as practice in the Indian subcontinent to be specific and the global south in general. The rich oral traditions, the different versions of the *Ramayana*, the less explored archeological sites, the history of distorted knowledge production and its efforts to decolonize, the Indian experience in theorizing where one further finds a gamut of diversity are some mentionable sites which invites exploration and inherits potential for change in our ways of knowing which entails political, social and cultural implications and prospects for interdisciplinary approach in Translation Studies; this space as source for new solidarities, new meaning making to think translationally.

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Annotated Bibliography

An Annotated Bibliography of Translation Studies Books Published in 2020

KABITA SINGHA

KELLER, MAREIKE L. 2020. *Code-Switching. Unifying Contemporary and Historical Perspectives.* Switzerland: Palgrave Macmillan.

In this book, the title "Code-Switching" indicates the primary subject matter. There are four chapters, and they are all organized systematically. The chapters begin with an introduction that states the purpose of the research of code-switching using the Matrix Language Frame Model (MLF) followed by a discussion on code-switching from a structural perspective and describes the MLF model. The last chapter is about the application of the MLF model and demonstrates the variations and parallels between modern and historical code-switching.

WANG, YAN. 2020. *A Comparative Study on the Translation of Detective Stories from a Systemic Functional Perspective.* Singapore: Springer.

The book is a series that focuses on the theory and how to apply Systemic Functional Linguistics (SFL), inspired by Saussure, Hjelmslev, Whorf, and Firth. The study contributes to SFL and also to the Translation Studies (TS) and both synchronic and diachronic comparisons are made in the study. The seven chapters in the series are split into two halves. The first part introduces the context, objectives, and approach to Translation Studies. The second section discusses the TS of Detective Stories, variation in verbs of saying, the analysis of verbal clause complexes, and also talks about different logico-semantic relations identified and many more. The comparisons and contextual analyses of detective stories in the early and late 20th centuries are also examined.

HLAVAC, JIM & XU, ZHICHANG. 2020. *Chinese-English Interpreting and Intercultural Communication.* London: Routledge.

The book consists of five chapters that specifically address Chinese and English speakers when talking about cross-cultural communication. It focuses on the key ideas and notions involved in intercultural communication and the conditions under which cross-cultural communication occurs. Intercultural communication involves the disciplines of ethnography, anthropological linguistics, cultural linguistics, and so forth. The interpretation might be difficult, yet interpreters can effectively mediate intercultural interactions between Chinese and English speakers and an additional discussion of the terms intracultural and intercultural is also presented. The main focus is on the speaker's and the interpreters' perspectives and it also addresses the use of contemporary theories in communication.

BITTNER, HANSJÖRG. 2020. *Evaluating The Evaluator: A Novel Perspective on Translation Quality Assessment.* New York: Routledge.

Translation encompasses a wide range of ideas and viewpoints, in addition to the source and target languages. The theory presented in this book is created in such a way as to enable translators to deliberately choose their translations. The chapters provide examples of various perspectives and theories on translation quality, along with the methods for evaluating it. It places a lot of focus on arguments and believes that doing so will yield the best results. A complete theoretical frame of view is required to ensure quality in translation. Numerous perspectives are discussed in the book, including those of Juliane House, Malcolm Williams, Heidrun Gerzymisch-Arbogast, Klaus Mudersbach, and Ernst-August Gutt.

SCHUITEVOERDER, ROSEMARY MITCHELL. 2020. *A Project-Based Approach to Translation Technology*. New York: Routledge.

The seven chapters in the book are split into the notions and concepts implied in the title. The book provides a brief overview of translation, but it does so in relation to the necessary software and tools. The focus on artificial intelligence and its contribution to translation learning are equally significant. The book places a strong emphasis on technology; therefore, they discuss CAT (computer-aided translation), TEnT (translation environment tool), and translation memory (TM). The emphasis of the book is on terminologies, software, hardware, tools for web-based translation environments, and many other such topics.

BAKER, MONA & SALDANHA, GABRIELA (eds.). 2020. *Routledge Encyclopedia of Translation Studies*. New York: Routledge.

The national histories of translation and interpreting in about 30 languages and cultural groupings are included in this encyclopedia. There is no entire picture of what each tradition's past might reveal. It involves the kind of social or racial groupings that translators and interpreters have historically belonged to at various times. The edition required further thoroughness and extension as the academic field of Translation Studies becomes more and more well-established. A new issue in the field is addressed in the second edition. Additionally, there is a significant increase in the variety of genres and translation situations. Part I and II have been updated and edited with a range of interests that covers new cultural perspectives and ideas.

ARAGRANDE, GAIA. 2020. *Fascinating Transitions in Multilingual Newscasts: A Corpus-based Investigation of Translation in the News.* Switzerland: Palgrave Macmillan.

The book has seven chapters out of which the first two chapters introduce and analyze Translation Studies (TS), Journalism Studies (JS), and Critical Discourse Analysis (CDA). RAI and BBC are two news organizations that are addressed in the third chapter within the national context of media coverage. Chapter four covers the practical implementation of the convergence paradigm and provides an illustration of how to create an AVNews Corpus and also provides pertinent information about how the audio-visual texts were annotated and transcribed. The final three chapters demonstrate the methodological convergence through three case studies, with the AVNews Corpus serving as the primary source of evidence. It shows the viability of the convergence paradigm and how it may be used to almost any type of multilingual discourse, as well as how cross-linguistic news discourse analyses are carried out using a variety of approaches.

KOEHN, PHILIPP. 2020. *Neural Machine Translation*. Cambridge: Cambridge University Press.

The topic is presented and divided into three parts in the book 'Neural Machine Translation'. It focuses on the translation issues that are frequently encountered as a result of the lack of an equivalent in a different language or culture. The benefits and drawbacks of machine translation are discussed, as well as who is responsible for spotting distortion. Along with the background of neural networks and machine translation research, the field of historical, linguistic, and applied context is mentioned. It discusses the neural language model and neural translation models, including the encoder-decoder method. The final section concentrates on the machine learning techniques, blunders, and difficulties of neural machine translation, which has emerged as the most promising machine translation solution in recent years.

SPITZER DAVID MORGAN (ed.). 2020. *Philosophy's Treason: Studies in Philosophy and Translation.* Wilmington and Magala: Vernon Press.

The concept of translation through philosophy and its theory is included in the book. Numerous references are made to the idea of equivalence, untranslatability, and the cultural and intellectual dimensions. The translation illustrates the potential for these links to be productive by showing whether and how much those areas approach, reject, or ignore the problems brought up and debated in the context of modern thought. The book discusses several points of view and angles on the idea of translation studies and the humanities. The book's structure is also heavily influenced by the difficulty of cultural conceptions, features, and equivalences.

BOTHA, MARICEL. 2020. *Power and Ideology in South African Translation: A Social Systems Perspective.* Switzerland: Palgrave Macmillan.

The South African translation is emphasized throughout the book. It discusses the history of translations and, most significantly, emphasizes the Social Systems Theory (SST). It clarifies the SST theory as proposed by Luhmann. The widespread use of written translation in nineteenth-century South Africa can be primarily attributed to the external communication activities of other religious systems. The topics of Afrikaner, Indian and African nationalism are examined. It also covers translation, Indian nationalism, and Mohandas Karamchand Gandhi's role as a social activist. With respect to both tyranny and resistance, this chapter discovered applications of translation and shows how translation processes in modern South Africa still reflect linguistic status differences.

SCARPA, FEDERICA. 2020. *Research and Professional Practice in Specialised Translation.* London: Palgrave Macmillan.

The book is divided into four chapters, with the first focusing on translation and discussing the many types of special language that can be found in documents. Language for special purposes (LSPs) specialty translation and theoretical concerns in the specialized translation are the main topics. The factors that determine successful translation, including external and internal factors, are covered. It examines theoretical and practical methods for specialized text translation and applies the research from Translation Studies to genuine translation work. It talks about the methods of translation that are process and product-oriented. The chapter is concerned about the choices that translators make when translating, along with a discussion on excellent specialized translation. There is a discussion of the criteria for determining a translation's level of quality.

Д. М. МахМеТОВа, Ш. Б. ГуМарОВа & Е. И. ЛуГоВСкаЯ. 2020. *Developing the Skill of Scientific Writing through Translation from Russian into English.*

The little book is packed with terms that are both significant and helpful. Making the translation from Russian to English easier is its goal. There are a total of 15 classes in it, and each one includes theoretical material that goes over the technical phrases where the problem could arise and also includes practical exercises. It discusses the problems of choosing English equivalents and contains nearly all grammatical and lexical meanings. Compatibility in the lexicon and comparisons of simple and complex voice lexis are provided. It also emphasizes mathematical equations, chemical elements, and symbols in addition to language.

KIDAWARA, YUTAKA; SUMITA, EIICHIRO & KAWAI, HISASHI. 2020. *Speech-to-Speech Translation*. Singapore: Springer.

Due to the variety of languages spoken worldwide, communication barriers can occur. The use of translation

through machine technologies discussed in the book is effective for understanding and communicating across languages. The book discusses technology and emphasizes the framework that draws on linguists' expertise. Along with the text-to-speech synthesis (TTS) technology, the automatic speech recognition (ASR) task and its significance are both widely discussed. The fourth chapter is summarised by a brief explanation of neural machine translation, SL, TL, and machine translation (MT). The final chapter discusses Voicetra's overall system, architecture, communication methods, and all of its features. It highlights the costs associated with evaluation as well as the evaluation failures and solutions using automatic evaluation methods.

ALTARABIN, MAHMOUD. 2020. *The Routledge Course on Media, Legal and Technical Translation.* New York: Routledge.

In this book, the areas that are concentrated on include translation concepts, news translation, legal translation, and technical and scientific translation between English and Arabic. Regarding the Arabic translation, it offers helpful materials. It begins by discussing translation, standards for quality translation, and translator assistance. Second, the translations of media concepts, as well as the lexical, syntactic, and stylistic characteristics of English and Arabic news. Thirdly, discussions of translation issues, classification issues, and legal text issues are added, along with an analysis of the lexical and syntactic characteristics of legal writings. It also contains judicial documents from several Arab nations that are both sharia and non-sharia. Last but not least, it contains texts related to commerce, finance, agriculture, medicine, technology, and industry to provide translators with technical and scientific texts that would make translation simpler.

HANNA, SAMEH; EL-FARAHATY, HANEM & KHALIFA, ABDEL-WAHAB. 2020. *The Routledge Handbook of Arabic Translation*. New York: Routledge.

One of the most popular and widely used disciplines is turning out to be Translation as time goes on. This book's only focus is on the concept of translation in relation to Arabic studies, namely the techniques and resources used for translation in both SL and TL. The book is divided into seven parts and has numerous sub-divisions, one of which discusses the translation of the Qur'an. The advancement of Arabic word transcription technology is discussed and also it concentrates on ideology, pedagogy, history, problems, difficulties, language, genre, etc. in order to facilitate translation and address the challenges associated with translating from or into Arabic as the number of Arabic translations increases.

BORIA, MONICA; CARRERES, ÁNGELES; NORIEGA-SÁNCHEZ, MARÍA & TOMALIN, MARCUS. 2020. *Translation and Multimodality*. New York: Routledge.

The book investigates the relationship between multimodality and translation from a range of disciplinary-theoretical frameworks. Additionally, it highlights how difficult it is to adapt cultural modes between different contexts. To have a complete comprehension of the various modes, the research is crucial. The most notable benefit of audio-visual translation is seen in film subtitles. It discusses how dance, a motion that follows the beat of the music, and the translation of music are related. Multimodal translation is used in video games, theatrical plays, operas, comics, and picture books. It also uses 'drawlingly writing' as a multimodal translation tool.

ABDELAAL, NOURELDIN. 2020. *Translation between English and Arabic.* Cham: Palgrave Macmillan.

The book's topic is already implied by the title. The notions of

translation are presented at the very beginning of the book, followed by the stages of translations, the idea of equivalence in translation theories, and references to many illustrious authors. It also emphasizes the grammatical issues that arise when translating from English to Arabic and offers advice and solutions for how to fix them. It deals with semantic and lexical issues as well as the difference in grammatical or syntactic aspects. The concern raised by the book is that lexical gaps may arise as a result of cultural differences. Finally, phrases that are culturally specific are discussed together with the issues they raise, and it is advised that one have a solid understanding of Arabic culture.

YOUDALE, ROY. 2020. *Using Computers in the Translation of Literary Style*. New York: Routledge.

This book focuses on the application of corpus-linguistic tools, strategies, and associated visualizations to the translation of literary style. As part of the translation process, it shows one way that translators can connect with technology. It discusses the CDR method of translation as well as the CAT tool used in translation. The approach used in the translation of culture, punctuation, source and draught comparison, self-analysis of one's own translation, and lastly talks about evaluating the methodology's strengths and weaknesses.

EGBERT, JESSE & BAKER, PAUL. 2020. *Using Corpus Methods to Triangulate Linguistic Analysis.* New York: Routledge.

The use of methodological triangulation to understand linguistic phenomena has proven to be quite beneficial. The book includes triangulating corpus linguistics and Psycholinguistics. The study examines how language usage is structured using corpus linguistic methodologies, as well as how much latent usage patterns influence naming latency and other aspects of psycholinguistic processing. Despite their ongoing contact and effect, the phenomena of language usage,

processing, and representation are very distinct. One triangulation issue in and of itself, and one on which corpus linguistics focuses, is the ability to obtain accurate and valid estimates of a language user's usage history. Additionally, covered in the book are topics like changes throughout time, the triangulation of corpus linguistics and Psycholinguistics, as well as various linguistic occurrences and methods for measuring human responses. The final point makes reference to the measurement of human response to language occurrences using the VOT.

HUANG, ZHONGLIAN & ZHANG, YONGZHONG. 2020. *Variational Translation Theory*. Singapore: Springer.

The readership of the book "Variational Translation Theory" has the opportunity to learn in-depth information about the reasons behind the variational translations that translators produce. The only way to readily overcome cultural barriers to communication and increase the likelihood that target readers would accept the translated information is through these variational translation techniques. Variational translation's primary tenet is adaptation. The book primarily focuses on the approaches modified for the variational method. It discusses the conventional translation categories, their issues, and the need for variational translation. These seven adaptation methods—adding, deleting, editing, narrating, compressing, integrating, and altering—are examples of variational translation. Eleven different translation methods are also included, and there is a hierarchical and inclusive relationship between them. The specific impact, range, and importance of variational translation are discussed in the conclusion.

M. GILBERT, CLAIRE. 2020. *In Good Faith*. Pennsylvania: University of Pennsylvania Press.

The study uncovers a startling contradiction in the western Mediterranean's early modern language politics. In several

genres and institutions during the Habsburg era, this book makes the case that fiduciary translation was the predominant method used. The sixteenth century was a time of ongoing and repeated anti-Arabic legislation as well as the emergence of divisive cultural norms and policies that impacted Arabic speakers, but it was also a period in which there was a vigorous and officially authorized translation movement of Arabic Islamic legal texts. Spanish-Arabic translation in the early modern western Mediterranean is discussed in Chapters 2 and 3. The Spanish monarchy and North African powers, such as the Ottoman Empire and its regencies and the Moroccan sultanate and its zones of influence, are discussed starting from an analysis of how interpreters in the presidios arranged and facilitated communication. Reducción (a false cognate with English "reduction") and domestication, two language-ideological processes assisted by fiduciary translation, gradually changed the status of Arabic and Arabic speakers in Spanish culture (p. 161). The last two chapters expand on the revival of fiduciary translation in wider religious and political contexts to demonstrate how technical professional activities reverberated throughout a variety of normative texts and organisations and had an impact on Arabic speakers as well as many others.

DYBIEC-GAJER, JOANNA; OITTINEN, RIITTA & KODURA, MALGORZATA. 2020. *Negotiating Translation and Transcreation of Children's Literature*. Singapore: Springer.

The present collection of tales is meant to look at literature that has been adapted for young readers. There are four sections per chapter. The first section focuses on the picture book genre, text-image interactions, and the interaction between illustrating and rewriting for children as a challenging retelling process. The second section focuses on well-known children's authors whose works have influenced the growth of children's

literature. The third section is centred on the literary nonsense genre, which is known for its use of language games to undermine coherent meanings and challenge traditional interpretive paradigms. Transcreation has been suggested as a possible means of making sense of source text nonsense in interlingual rewritings. The fourth and last section focuses on significant translation issues that arise while rewriting children's literature and the answers offered by translators in various historical periods and situations, as well as in various literary genres, including novels, fairy tales, and poems. The book demonstrates both the relevance of translators and illustrators in giving stories new lives in other languages as well as their creative ability as both visual and verbal re-creators of the stories.

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An Annotated Bibliography of Translation Studies Books Published in 2021

KULVEER KAUR

ALDAHESH, A. Y. 2021. *The (Un)Translatability of Qur'anic Idiomatic Phrasal Verbs: A Contrastive Linguistic Study*. London & New York: Routledge.

In 2009, Aldahesh published a book titled *Translating Idiomatic English Phrasal Verbs into Arabic: A Contrastive Linguistic Study*. The author conducted many tests to understand the problem of translating Idiomatic Phrasal verbs from English into Arabic. This recently published text *The (Un)Translatability of Qur'anic Idiomatic Phrasal Verbs: A Contrastive Linguistic Study* expands the author's research to the problem of untranslatability of Qur'anic idiomatic phrasal verbs. The problem occurs not only for translators, this lends an effect in the minds of readers, learners and commentators also. Thus, it studies the challenges in translation along with different strategies followed by different translators. Ten different translations are compared and analysed. The writer has also developed a working model to check the quality of the text. Including the introduction and conclusion, the book is organised into seven chapters. The first chapter focuses on the untranslatability in the *Qur'an*. The theoretical perspectives of Muslim intellectuals and English viewers are discussed in detail. In the third and fourth chapter, Arabic Idiomatic Phrasal Verbs and Qur'anic idiomatic phrasal verbs are critically examined from the point of view of semantics, syntax and pragmatics. In chapter five, the author proposes a research methodology to assess the quality of translations. The next chapter delves deep into the analysis of translations by implementing the previously explained method. In the concluding chapter, major findings are elaborated.

ALMANNA, A., & GU, C. (eds.). 2021. *Translation as a Set of Frames: Ideology, Power, Discourse, Identity & Representation*. London & New York: Routledge.

Translation as a Set of Frames: Ideology, Power, Discourse, Identity & Representation is an edited work divided into fourteen chapters by seventeen contributors. The articles propose that translation and interpretation can be thought of as a set of frames in which various versions of the truth are investigated through reflection, meditation, reconstruction, reframing, re-narration, manipulation and contestation. The chapters in this volume seek to enrich and encourage interdisciplinary dialogues with disciplines such as history, political science, literature, intercultural communication, international relations, media studies, journalism, and discourse studies, as well as to celebrate the "external turn" toward a more dynamic approach to Translation Studies.

ALTARABIN, M. 2021. *The Routledge Course in Arabic Business Translation: Arabic-English-Arabic*. London & New York: Routledge.

Mahmoud Altarabin authored many books to help Arab university students. This book is also designed for those who want to excel in translation skills in the fields such as economics, management, production, finance and marketing. The text concentrates to provide the students with appropriate terminology related to the study of business. It is a course book for undergraduate students studying business in the Arab language. The book consists of six chapters. The book is structured in a manner that students can exercise their translation skills and enhance their vocabulary. Three types of exercises are introduced: first is translation, second is looking for the meaning of particular terms and third is an analysis of the inaccurately translated sentences. In addition to this, the book provides basic information about translation tools, techniques, problems, strategies and rules for the translation of

business texts. The reading of this book inspires students to translate and learn the difference between the writing style of English and Arabic languages.

BERTACCO, S., & VALLORANI, N. 2021. *The Relocation of Culture: Translations, Migrations, Borders*. New York: Bloomsbury Publishing Inc.

The Relocation of Culture: Translations, Migrations, Borders navigates the importance and effect of translation as it helps us to understand the politics, civility, cultures and the situations around us. The foreword of the book "Translation's Foreign Relations" is written by Homi Bhabha. His *Location of Culture* (1994) is used as a reference book for the basic understanding of correlation between culture and location. This book takes further steps to comprehend the significance of translated works and how these works are becoming the sources to redefine the global culture. It discusses people with different accents and cultures beyond the borders. The book is divided into two parts and five chapters. The first part "Translation as Migration" is written by Simona Bertacco, a professor of Postcolonial Studies. The second part "Migration as Translation" is written by Nicoletta Vallorani, a professor of Cultural Studies. As academicians, both authors crossed the borders of their disciplines to understand the effects of forced migration. Migration is taken as a symbolic form of translation and borders are the place where migration as translation finds its identity. This book draws references from many disciplines i.e. Cultural Studies, Postcolonial Studies, World Literature, Sociology, International Relations.

BIELSA, E. (ed.). 2021. *The Routledge Handbook of Translation and Media*. London & New York: Routledge.

As the title suggests, this handbook offers a study on the role of translation in media. Media has many forms, and the contributors of the text have paid enough attention to cover all

the aspects of media from many different perspectives of Translation Studies. The book is divided into four parts. The first part is titled as "General theoretical and methodological perspectives." In this part, different authors argue over the relationship between media and translation, and the role of language and media in the era of communicative change. This is an effort to understand the translation through media. The second part is "Translation and Journalism." It starts with the history of translation in journalism and covers the diverse topics such as how journalism and translation are overlapping practices, what role translation is playing in news agencies, literary magazines and the practice of reading translated news. Articles on the different translation strategies and translation ethics are also included. The third part is about multimedia translation. It extends the range of the book to film translation, media interpretation, video games, and audio-video translations. The fourth part elaborates the idea of translation in alternative and social media. It discusses the connection of translation with subfields like subtitling practices, Wikipedia, NGOs. It also studies online translations and non-professional translators.

BIELSA, E., & KAPSASKIS, D. (eds.). 2021. *The Routledge Handbook of Translation and Globalization*. London & New York: Routledge.

The handbook brings together different varied areas of research such as climate change, migration, borders, democracy and human rights. This is an edited work divided into five parts. The book revolves around the idea that what translation can offer to globalization and what globalization can gain from translation. The key concept is to understand the growing demand in said disciplines. The book also delineates why usage of technology and practice in machine translation so needed in these changing and challenging times. The handbook highlights the significance of translation as

promoting the awareness about social, political and economic issues from local to global level.

CALEFATO, P. 2021. *Fashion as Cultural Translation: Signs, Images, Narratives*. (A. Bucci, Trans.). New York: Anthem Press.

The book explores fashion as a visual form of a cultural translation. The book is originally written in Italian and translated into English by Alessandro Bucci. The book is divided into ten chapters. Roland Barthe's *The Language of Fashion* (2013) is used as a reference book to understand fashion as a mode of communication. It traces back the history of fashion as a sign which tells stories of the past times. The concepts of time and space have been addressed from Walter Benjamin's perspective of fashion as a 'tiger's leap'. Italian style with a wide array of illustrative examples is discussed to understand the theme of identity, memory and tradition in context of fashion. It outlines signs of the clothed body, which are constructed and deconstructed to interpret the meaning through different modes including cinema, music, media, advertisement, literature and art.

CAPAN, Z. G., REIS, F. DOS, & GRASTEN, M. (eds.). 2021. *The Politics of Translation in International Relations*. Cham: Palgrave Macmillan.

International relation is structured of various knowledge systems and social orders and constructs power politics among different nations. This book proposes a framework "translation as transformation" to rethink the process of translating international relation. The concept of politics in translation takes an inevitable question that why it should be stressed to situate in theoretical and methodological frame. It is argued that how different processes followed for meaning-making emphasize the role of semantics in translation. There are thirteen chapters in the book divided into four parts. This

collaborative work elucidates different aspects of role of power and social practices in international relation and what role translation plays to define international relation.

CLEARY, H. 2021. *The Translator's Visibility: Scenes from Contemporary Latin American Fiction*. New York: Bloomsbury Publishing Inc.

As the title suggests, the book brings translators to the spotlight. A lengthy monograph on contemporary Latin American novels represents translators as protagonists. Translation is an activity which takes mental labour. In *The Translator's Invisibility* (1995), Lawrence Venuti writes about hierarchies of dominance and marginality which determines the production, circulation, and reception of texts. Against these hierarchies, Heather Cleary tried to imagine the reason behind the exchange of those ideas which freshen up the spirits of exiting national literatures through translation. Bloomsbury Academic's this publication examines the contemporary Latin American fiction of Cristina Rivera Garza, César Aira, Mario Bellatin, Valeria Luiselli, and Luis Fernando Verissimo. Translation helped many works to get the global audience. The book investigates the challenges of translation and the usage of language in such a way that language owns the agency but without any power.

DESJARDINS, R., LARSONNEUR, C., & LACOUR, P. (eds.). 2021. *When Translation Goes Digital: Case Studies and Critical Reflections*. Cham: Palgrave Macmillan.

In the last two decades, technology evolved in such a manner that its influence can be seen over every field of research. The book is a discussion over many case studies and critical studies that show the impact of digital world on translation industry. The volume gives voice to research from across the professional and academic spectrum, with representation from Hong Kong, Canada, France, Algeria, South Korea, Japan,

Brazil and the UK. It also talks about that how academics in Translation Studies will be changed under this increasing influence.

FEDERICI, E., & SANTAEMILIA, J. (eds.). 2021. *New Perspectives on Gender and Translation: New Voices for Translational Voices*. London & New York: Routledge.

Feminist and gender significantly impacted translation practices. This volume is a collection of ten essays that discuss at length the intersections of gender and translation in light of the history of the role played by women translators in particular areas of Europe such as Malta, Serbia, and Poland. It seeks to encourage transnational dialogues on gender issues through the lens of ideological and political motivations of these translation and their socio-political contexts.

IRANI, A. A. 2021. *The Muhammad Avatāra: Salvation History, Translation, and the Making of Bengali Islam*. Oxford: Oxford University Press.

The Oxford University Press's this publication is an analysis of the Nabivamsa, the first epic work written in Bangla by a sufi poet Saiyad Sultan about the Prophet Muhammad. He was among the rebel writers who defy the hegemony of Persian and Arabic literatures. The narrative build around the making of this seventeenth-century book shows the writing traditions of those times. The text presents detailed description of Islamic texts written in Bangla. Written in regional language, these texts represent South Asia's rebellious writers. The book consists of six chapters. As the title suggests, the author covers different time periods to create an understanding of prophet in Bengal.

ISKANDER, G. 2021. *English Poetry and Modern Arabic Verse: Translation and Modernity*. New York: Bloomsbury Publishing Plc.

Ghareeb Iskander is an Iraqi poet and translator. The book is based on the author's doctoral dissertation. It is a translation and a comparative study of both the preceding and the succeeding text on the basis of cultural context. In the first chapter, the translations of T.S. Eliot's *The Wasteland* are compared and analysed. Second chapter examines that why Eliot is translated into Arabic before Walt Whitman. Whitman's *Song of Myself* is also creating a critical understanding of literary translation. The reception of this poem in Arabic culture is also an interesting story. In the third chapter, Al-Sayyab's translation of Sitwell, Pound and Eliot is scrutinised. The German philosopher Wolfgang von Goethe was fond of reading Arabic poetry in translation. Once he remarked that "left to itself every literature will exhaust its vitality, if it is not refreshed by the interest and contributions of a foreign one". In addition to this, some writers have received recognition only when their works were translated into other languages. Modern English Poets were translated into Arabic; this played an important role to shape modern Arabic poetry. It brings our attention to this idea of how Al-Sayyab's poetry is influenced by these translations. The penultimate chapter studies the role of translation in establishing Arabic poetry into World Literature.

KAINDL, K., KOLB, W., & SCHLAGER, D. (eds.). 2021. *Literary Translator Studies*. Amsterdam: John Benjamins Publishing Company.

The book describes the role of literary translators in four parts: historical-biographical studies, social-scientific and process-oriented methods, and approaches that use paratexts or translations to study literary translators. It introduces translators who are little known and who are forgotten. The importance of translator's note in literary translation and children's literature is discussed as a door opener. Editors tried to cover all the aspects built around a translator.

KARPINSKI, E. C., & BASILE, E. (eds.). 2021. *Translation, Semiotics, and Feminism: Selected Writings of Barbara Godard*. London & New York: Routledge.

The book is divided into sixteen chapters and four parts from the writings of Barbara Godard. Godard was a professor of Women's studies at York University. She introduced many Canadian writers to English readers by translating their creative pieces. The book is celebrating her ideas on feminist theories, cultural studies, semiotics, and ethics of translation. Godard helped to create an understanding of Translations Studies through feminist theories and semiotics.

KIAER, J., BIANCHI, A., FALATO, G., PIA JOLLIFFE, J., MINO, K., & YU, K. 2021. *Missionary Translators: Translations of Christian Texts in East Asia*. London & New York: Routledge.

The book is written in four chapters by four writers. It enriches the knowledge about East Asian languages through the lens of the historical context of the translation. The book is published as a part of series *Routledge Studies in East Asian Translation.* The purpose of this series is to promote the study of East Asian languages such as Chinese, Japanese, and Korean. As the title suggests, in different chapters the religious texts in East Asian languages are examined in this book.

KORBEL, S., & STROBL, P. (eds.). 2021. *Cultural Translation and Knowledge Transfer on Alternative Routes of Escape from Nazi Terror: Meditations through Migrations*. London & New York: Routledge.

The book is about a global analysis of everyday life of people in different areas of the world. It is written in three parts and thirteen chapters. The opening chapters of the book introduce cultural translation and knowledge transfer. Refugee academicians and artists are considered "cultural mediators" and "agents of knowledge" between the origin and host

countries. The book traces the routes of escape in their art and science. It investigates the status of their relocation into different religious, cultural and ethical groups.

KUNCHUKUTTAN, A., & BHATTACHARYYA, P. 2021. *Machine Translation and Transliteration Involving Related, Low-resource Languages*. London & New York: CRC Press, Taylor & Francis Group.

The subject covered in this book is machine translation and transliteration of related languages. This is the most needed subfield of Translation Studies. This research is based on the idea that linguistic similarity between two languages can provide limited data to understand related languages. The related languages share the expressions and sometimes to understand another language, transliteration can be helpful. Punjabi speakers can understand Hindi if the text is transliterated from Devanagari to Gurmukhi. The model is developed for neighbouring countries which share linguistic similarities. It is organised into two sections that further expand into nine chapters. For the development of machine translation, case studies from Indian languages are discussed. The book discusses the challenges and solutions in automatic transliteration.

LEE, T. K. (ed.). 2021. *The Routledge Handbook of Translation and the City*. London & New York: Routledge.

Linguistic situations are changing in the cities of the world. Monolingual cities are being turned into multilingual. The languages are being shaped under the influence of dominating cultures. Thus, translation has become an essential condition of cities. Divided into four sections, the book is edited by prominent writers. It develops a discourse that how the understanding of cities can help us to enrich the field of Translation Studies. This book examines the function of translation in everyday intercultural encounters in urban life as

well as at pivotal points in a city's historical transition. It also reveals the literary motif of the translational metropolis.

LI, S., & HOPE, W. (eds.). 2021. *Terminology Translation in Chinese Contexts: Theory and Practice*. London & New York: Routledge.

The book is an edited work divided into two parts "Terminology Translation" and "Terminology Management and Scholarship" in the particular context of the Chinese language. This book provides a space for dialogue between Chinese and western think tanks to understand each other's perspective within the same field. Terminology translation and terminology management is a major challenge in fields with special vocabulary including law, medicine, art, religion and food products. The role of technology to use as a strategy for solving the issue of terminology is also discussed.

PIETRZAK, P. 2021. *Metacognitive Translator Training: Focus on Personal Resources*. Cham: Palgrave Macmillan.

The book is based on a finding that students who graduate in Translation Studies, choose not to become professional translators. It questions the effects of metacognitive awareness of these graduates on their professional development. To find a solution of this problem several reasons are shown and an attempt is also made to understand the correlation between what they think and what they choose by checking their academic performance and job satisfaction. The book is a good resource for those who want to choose translation as a profession.

RUNDLE, C. (ed.). 2021. *The Routledge Handbook of Translation History*. London & New York: Routledge.

The book is an overview of translation history. It is divided into three parts and thirty articles. This book is a resource for the students to know the interaction between different

languages and cultures and how Translation Studies takes shape as an academic discipline. It is a reference book for those who wish to write the translation history of their language. The written translation history is examined from a cultural and religious perspective also. The subfields developed in Translation Studies in the last two decades are also analysed by taking case studies.

SCHEUER, J. D. 2021. *How Ideas Move: Theories and Models of Translation in Organizations*. London & New York: Routledge.

The book provides insights into how to manage the changes and innovations in the field of Translation Studies. The translation is an act to transform abstract ideas such as 'LEAN', 'CSR', 'Sustainability', 'Public-Private Partnerships', 'Clinical Pathways' and 'AI' ideas into real practice. The ideas are introduced to improve organizational processes. Mistranslated ideas can mislead or manipulate the whole process and can result in failure. To change an idea into success, understanding the translation process is required.

SIDIROPOULOU, M. 2021. *Understanding Im/politeness Through Translation: The English-Greek Paradigm*. Cham: Springer.

Radical certainty inspires translators to update and revise the existing translation from time to time. Translation is a never ending process; one always tries to figure out new ways to improve the existing work. Politeness in translation is a culture-bound pragmatic phenomenon. The book studies im/politeness from the perspective of Translation Studies in Greek and English languages. Different genres like novels, dramas, audio-visual media and academic texts are discussed to examine the level of politeness as the form of text varies.

SPIŠIAKOVÁ, E. 2021. *Queering Translation History: Shakespeare's Sonnets in Czech and Slovak Transformations*. London & New York: Routledge.

A series of retranslations of the *Shakespeare's Sonnets* from the Czech Republic and Slovakia are analysed in the framework of queer historiography to understand the theme of same-sex love. Literary translation is an arduous undertaking as it involves the question of cultural as well as verbal translatability. A literary sign is always open to multiple interpretations. On the basis of this theory, this book is an effort to look into Shakespeare's Sonnets from different perspectives. It poses a big question that by following prevalent traditions translators sometimes omit certain meanings by limiting the sense of translation. This enquiry is to find the omitted theme of same-sex love and desires in Shakespearean Sonnets. It also discusses the socio-political changes in target culture with the passage of time.

SUSAM- SARAEVA ŞEBNEM, & SPIŠIAKOVÁ, E. (eds.). 2021. *The Routledge Handbook of Translation and Health*. London & New York: Routledge.

The book is divided into four sections and covers a range of topics related to medical translations. The setting of chapters belongs to different aspects of medical science. It includes history of travelling of medicines from ancient to modern times, role of translation in medicine and medical science, forms of translation and interpreting skills in healthcare settings, and distinguish areas of health care in translation. It creates an understanding about the usage of language for minority groups, such as disabled and LGBTQ+ communities; in emergencies such as pandemics and disaster situations, women's health, including maternal and neonatal care. The book is extremely beneficial for anyone who works as a translator or interpreter, and healthcare practitioner in a multilingual setting.

TAKEDA, K. 2021. *Interpreters and War Crimes*. London & New York: Routledge.

Kayoko Takeda investigates closed files of British military trials for Japanese war crimes. The interpreters who serve in the Asian-Pacific war (1931-45) were interrogated and tortured. The introduction to the book is inclined towards the role, responsibilities, and ethics of interpreters. This book talks about the rights of interpreters who served in war and get tortured. Takeda takes thirty-nine interpreter defendants and war witnesses as her subjects to understand the ethical legal issues of those who suffered in violent conflict. She raises her voice in favour of interpreters by demanding protection of interpreters in war.

TALAGALA, C. S. 2021. *Copyright Law and Translation Access to Knowledge in Developing Economies*. London & New York: Routledge.

The book is published under the series titled "Routledge Research in Intellectual Property." The writer of the book Chamila S. Talagala is an attorney-at-Law of the Supreme Court of Sri Lanka. He draws attention towards the importance of the translation and publication of scientific and technical texts in the development of Sri Lanka. Sinhala and Tamil are two major languages spoken in Sri Lanka. To promote scientific and technical education, books should be available in local languages but International Copyright Law (*Berne Convention, TRIPS Agreement* and other initiatives) has some constraints which prevent affordable access to these texts in developing countries. The book is organised in six broad chapters. The text is focused on the idea that in developed countries laws are strong and the books are easily accessible. The author gives a solution to the problem of how in developing countries, an imbalance in copyright laws between the protection of translation rights and the ability of people to

access translations of copyright-protected scientific and technical books can be proportioned.

TIETZE, S. 2021. *Language, Translation and Management Knowledge: A Research Overview*. London & New York: Routledge.

Susanne Tietze teaches Multilingual Management at Sheffield Business School, Sheffield Hallam University UK. Her research is focused on the role of the English language and translation for the production of knowledge in terms of design, execution and writing management research. *Language, Translation and Management Knowledge: A Research Overview* contains six chapters. The author did a rigorous study of basic questions like what is international management research, what is the importance of language and translation in management research? In this book, the opinions of researchers and students who are working in the field are argued. It is a discussion of the idea that how translation can help to bridge the gap between different management strategies evolved in different languages. It brings our attention towards the usage of the English language to present data collected in local languages. It shares the strategies for those who have to translate their research into English for global reach or for gaining a degree. In a nutshell, the book aims to explore the role of multilingualism in management research.

TODOROVA, M. 2021. *The Translation of Violence in Children's Literature: Images from the Western Balkans*. London & New York: Routledge.

Circulation of children's literature beyond the borders marked by the constraints of a language helped little minds to imagine the life which exists somewhere else; where the living conditions are different and survival is difficult. The translation of children's literature is a serious responsibility. The idea behind this book is to critically analyse the factors

which work to drive the global book market and produce a kind of provoking literature. The book is divided into seven chapters which develops an understanding of violence in children's literature in the area of Western Balkans. The writer has analysed violence in texts and pictures published in children's books. She raises questions on the choice of content selected for such books. It critically engages with the role of the global market in the selection and circulation of children's literature from western Balkans to English.

VENUTI, L. 2021. *The Translation Studies Reader* (Fourth). London & New York: Routledge.

This is the fourth and revised edition of the book *The Translation Studies* by Lawrence Venuti. It covers diverse ideas from translation of Buddhist sutras to the genealogy of translation theories. It is a survey of the development of the field of Translation Studies till the 21st century. In the revised edition, the history of Chinese translation from antiquity to 20th century is included. The book is an edited work, collection of thirty-four essays written by prominent literary writers. The first section titled as "Foundational statements" updated with three new entries of Chinese writers. "An Exchange on Translation" by major Chinese writers Qu Qiubai and Lu Xun is added up to the second section "1900s-1930s." There is no change in section third, fourth and sixth. Furthermore, Philip E. Lewis's "The Measure of Translation Effects" is excluded from the fifth section. Major changes are made in the last section. It is claimed in the introduction to the book that it is a combined effort to understand the connection of Translation Studies with other fields such as World Literature, migration, translingualism, and the history of translation. On the other hand, David Damrosch's major essay "Translation and World Literature: Love in the Nacropolis" is no longer a part of this book. Pascal Casanova, the writer of *The World Republic of Letters* is introduced with her article "Consecration and

Accumulation of Literary Capital: Translation as Unequal Exchange." Sherry Simon and Michael Cronin are replaced with Carla Nappi and Karen Van Dyck. Lawrence Venuti (the editor) has changed the title of his writing from "Genealogies of Translation Theory: Jerome" to "Genealogies of Translation Theory: Schleiermacher." Venuti has been read as a reliable source in Translation Studies. The substantial changes he did in this edition are raising many questions and he chooses not to write an introduction to the revised edition.

WANG, J. 2021. *Simultaneous Interpreting from a Signed Language into a Spoken Language: Quality, Cognitive Overload, and Strategies*. London & New York: Routledge.

Assuming no prior knowledge, the book elaborates on the less explored area of simultaneous interpretation from a signed language into a spoken language. The idea Jihong Wang presents in this book is based on a corpus of Auslan (Australian Sign Language)-English simultaneous interpretation. The book is divided into eight sections, bringing our attention to the process of simultaneous interpretation. This is a time-bound process; one has to make immediate decisions. In such a scenario, interpretation strategies and working memory can be helpful. The author has tried to explain each step of simultaneous interpretation by analysing the collected data from a mock conference. The book ends with answers to research questions and implications for interpreters. It further raises many open-ended questions and possibilities which further demand research.

ZHANG, M., & FENG, D. (eds.). 2021. *Multimodal Approaches to Chinese-English Translation and Interpreting*. London & New York: Routledge.

As per the editors' comments, the book sets an agenda and provides an engaging introduction to the area of multimodal approach of discourse analysis in Translation Studies.

Discourse is language in action that means which cannot be written and is performed via different forms of language like oral and visual. Thus the multimodal analysis is a much-needed research modal to know the hidden meaning in any form of language (oral, written, printed or visual). It extends the scope of translation and interpretation from a text to paratexts, and the study of images and sounds. The book is a collaboration of eight chapters contributed by twelve writers. The book opens with an introduction to the multimodal approaches to Chinese-English translation and interpreting. The first chapter presents the intersemiotic shifts in English subtitles of Chinese costume dramas. These dramas are popular on Netflix and other such platforms. Nonverbal mode should be interpreted for the better understanding of the drama. Considering the constraints of subtitling, five types of shifts are discussed in detail i.e. addition, omission, omission + addition, compensation, and typographic. The book moves from classic Chinese to the translation of modern Chinese themes. In other chapters, the multimodal translation of Chinese classics (The *Art of War*), reshaping of heroic images (Monkey King), a case analysis of book covers (*Hamlet* in Chinese), intersemiotic translation of metaphors as promotional and communicative material for the Chinese government's Belt and Road Initiatives (BRI), and Macao tourism is discussed to understand the translation and interpretation problems in these fields by analysing the popular examples, and accessible explanations. The book also investigates how translations are transformed in the interpretation of non-verbal attributes.

ZHU, C. 2021. *Fathoming Translation as Discursive Experience: Theorization and Application*. London & New York: Routledge.

Fathoming Translation as Discursive Experience: Theorization and Application is divided into eight chapters that show the correlation between language and literature, theory and practice, form and content. It has been a long time since Translation Studies is trying to find permanent solution for the challenges identified long ago. The author offers some solutions to the problem of meaning-making, significance of repetition and omission, and cognitive effects of syntactic iconicity. This book also has a complete chapter developed on a largely debated question of what should be the unit of translation. The problems are examined through case studies taken from literature, Linguistics, Philosophy and other fields in the Chinese language.

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